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Art. I.—*European Commerce, shewing new and secure Channels of Trade with the Continent of Europe; detailing the Produce, Manufactures, and Commerce of Russia, Prussia, Sweden, Denmark, and Germany; as well as the Trade of the Rivers Elbe, Weser, and Ems; with a general View of the Trade, Produce, and Manufactures of the United Kingdom of Great Britain and Ireland; and its unexplored and improved Resources and interior Wealth. Illustrated with a Canal and River Map of Europe. By J. Jephson Oddy, Member of the Russia and Turkey or Levant Companies.* 4*to.* Richardson. 1805.

IT might almost be supposed from the surprising fluctuations of prosperity and decay which commerce has experienced, and the rapid transitions which it has often made from one part of the world to another, that it was a sort of volatile and capricious being, which delighted in perpetual change, which was subject to no rational control, and which it was impossible, by any regulations or contrivances of human wisdom, permanently to attach to any particular situation. But when we examine the matter with attention, and carefully investigate the causes which have led to the rise or fall of nations in a commercial view, we shall find that commerce, instead of being that fanciful coquettish creature which we suppose, has certain fixed rules of action, from which she never deviates; and that whenever she varies her places or her circumstances, whenever she flourishes or fades, or leaves one region to migrate to another, there are certain definite principles to which we may trace these different operations. In short, commerce is subject to general laws, which, though like various laws which govern the motions of the natural and moral world, they operate unseen, are very visible in the effects which they produce; and the alternations of commercial prosperity or decay are found to be subject to principles as regular and certain as the ebb or flowing of the tides.

The two principles on which commercial greatness most essentially depends, are, the industry of the people and the security of property. The first indeed is so intimately connected with the last, that it is virtually included in its operations. For, where property is secure, industry will abound; but on the contrary, industry will be relaxed in proportion as the probability of enjoying its fruits is diminished. No one labours with alacrity where there is no hope of fruition to animate his toil. And though security of property may prevail to a certain extent, even under an arbitrary government, where the exactions of the monarch are restrained by a sense of justice from within, or the force of public opinion from without, yet, that feeling of security which gives the strongest impulsion to industry, and affords the most vivid incitement to commercial enterprise, can never be very generally or widely diffused except where civil liberty prevails. When we speak of civil liberty, we do not suppose it limited so much to any particular *form* of government in any country, as to the stability and purity of its judicial administrations. If the noble system of English jurisprudence and its adamantine basis, the trial by jury, could be introduced into Turkey, the people might enjoy a sufficient portion of civil liberty notwithstanding the despotic form of the government. Such a check would be imposed on the rapacity of the sovereign, that the people would be virtually free; and property so secure, as to give new life and activity to exertion and commercial enterprize. Wherever the rights of 'meum' and 'tuum' are forcibly felt by the people, and distinctly recognized by the government, such a sense of security will be felt, and such a mass of activity put in motion, as will in a short time be seen in the general improvement of the circumstances of the people and the condition of the country.

Before the revolution, France had three times as much commerce as she has had at any period since; and hence we have no uncertain indication that the old government in that country, with all its defects, was much better administered than the new. Property was more secure and industry more active. Under the successive despotisms which have succeeded the old, those principles on which commerce most depends for its support, and to which it is chiefly indebted for its prosperity, have been forsaken for others not only less friendly, but utterly hostile to commerce and to liberty. Though the French government have affected to foster the commerce of the country, it has been done only by violence and oppression. It has consequently failed of its end. For commerce is like the affections, which can-

not endure compulsion. It can be reared and nurtured only in the bosom of liberty. The rulers of France have succeeded, either by force or intimidation, in excluding the ships of England from every port on the continent of Europe, from Trieste on the Adriatic to Memel on the shores of the Baltic. But they have not on this account made the commerce of France flourish more, or that of England flourish less. For there is nothing which commerce dreads so much as force: and though she may seem like a tender plant in an ungenial soil, yet where she meets with a favourable situation, there is no plant which is so hardy, whose growth is so robust, or whose roots so difficult to extirpate. Whatever may have been the form which the Proteus-nature of the French government has assumed since the revolution, its practical administration has under every form been almost equally hostile to that pleasurable and animated feeling of security, which affords the strongest encouragement to the acquisition of property, to commercial enterprise, and to every species of industry. Notwithstanding all the obstructions which the ill-judged malevolence of the French councils has thrown in the way of the English commerce, that commerce has kept continually increasing; and that increase has been chiefly owing to the presence of those principles in this country, which are so essential to the life of commerce, and without which it can never long or greatly flourish in any country under heaven. The only trade which France has really encouraged has been the trade of war; the natural effect of which is to diminish the produce of a country, while it increases the consumers.

The work of Mr. Oddy does not so much explain the theoretical principles of commerce, as exhibit a practical view of British commerce in general, and particularly that which we carry on with the northern parts of Europe. The volume which he has presented to the public, though it is not the production of a very luminous or comprehensive intellect, contains a valuable collection of materials, which a reflective mind may render subservient to purposes of the highest utility and importance. It is a repository which may be highly beneficial to the politician and the merchant; by which the first may be directed in his plans and reasonings, and the last in his enterprises and speculations.

Since the inconsiderate folly of Bonaparte, more mischievous in its consequences to the interest of France than of Great Britain, has shut us out from any direct intercourse with the south of Europe, one of the objects of Mr. Oddy's book is to point out those channels in the north, into which the commerce of this country may be diverted; where we

at present carry on a considerable trade, and where that trade may be increased to an almost indefinite extent. But as the court of Prussia has lately, after a long and disgraceful tissue of a weak, treacherous, and fluctuating policy, assumed an attitude decidedly hostile to this country, we must for the present be excluded from the ports of Stettin, Dantzic, Konigsberg, and Memel, and consequently from the navigation of the Oder, the Vistula, and the Memel, as well as the Weser and the Elbe, through which we might otherwise have conveyed our produce and our manufactures into the heart of Germany. That our goods will still find their way thither we may confidently expect, from the eagerness of the demand and the necessity of the supply. But they must at present be transported by more indirect ways and more circuitous channels.

In the eleventh century, several towns on the Baltic, among which were Lubec, Wismar, Rostock, Stettin, Dantzic, &c. &c. entered into a confederacy for the sake of defending their commerce against the pirates by whom the seas were then infested. Other cities were afterwards admitted members of this union, which was denominated the Hanseatic league, or league of the Hanse Towns. These towns, which constituted a sort of federal republic for commercial purposes, soon rose to great wealth and power. About the end of the fourteenth century they had reached their highest pitch of prosperity, but, in the fifteenth, they began to decline. They forgot the true end and primary object of their union, and engaged in ruinous and expensive wars, which were prompted either by avarice or ambition. During the period in which they steadily adhered to the original principles of their union, they rendered essential service to the north of Europe and to the cause of humanity in general. They promoted commerce and industry, and they kept alive the flame of civilization, which seemed on the point of being entirely extinguished. They cleared the sea of those pirates and robbers, who from Norway and Denmark infested Europe, who burned and pillaged London, Paris, Cologne, Ghent, Rouen, Bourdeaux, and many other places; and whose ravages neither the kings of France nor England, nor the emperor of Germany, were able to prevent.

Ch. II. treats of the Russian empire in general, of its extent, seas, lakes, &c. The Russian empire comprehends nearly a seventh part of the continent and about a twenty-sixth part of the whole globe. It does not appear to contain at present more than seventeen inhabitants to an English square mile; but it is rapidly advancing in population. Rich and well cultivated countries commonly contain from one hundred and fifty to two

hundred inhabitants to every English square mile; but if Russia were to possess only fifty, an increase which, if the country keep improving in agriculture, commerce, and arts, in a ratio equal to what it has observed for the last fifty years, it will hardly take half fifty years to accomplish, the population would amount to one hundred and twenty-five millions. As there is no other European government whose population and resources can be expected to increase with the same rapidity or to the same extent, the preponderance of the Russian empire in the scale of European power must, if that empire continue united under one head, become quite irresistible. And if the ambition of the government, instead of being directed to the civilization of the people and the internal improvement of the country, should take a military turn, all Europe might again be desolated by the ravages of the North. But perhaps Europe has much more to dread from the preponderance of the French than of the Russian empire. The population of Russia, even supposing it triple its present amount, which is between thirty-eight and thirty-nine millions, would be spread over so wide a surface, that it would be more difficult to collect the largest portion of it capable of bearing arms and of being spared from domestic purposes, in order to execute any project of gigantic ambition. But the population of France, supposing it not to exceed the present population of Russia, by being brought more into contact, and comprehended in a narrower space, must, from the greater facilities which it would afford for recruiting and immediately supplying the losses occasioned by battle and contingencies, be considered as more formidable to the liberties and independence of the rest of Europe than Russia ever can, with almost any increase of her population and resources. France and Russia are at this moment the two preponderating powers, one at the west and the other at the east of Europe, and the repose of the world seems to require that other powers of considerable magnitude and resources should be placed between them. Between two such colossal competitors for universal empire, there wants not only a separation of space, but the intervention of third powers; for otherwise an explosion must ensue, which would be fatal to the progress of human improvements, and probably give a retrograde turn to civilization, and push society off its base.

The commerce between Russia and Great Britain commenced about the middle of the sixteenth century, and was carried on entirely by the way of Archangel, till Peter the Great laid the foundation of Petersburg, which has since become the great mart of the empire. Russia possesses great facilities for internal commerce, by means of the seas

and lakes, rivers and canals, which bound and intersect her territory. The canals of Kubenski and Vishney Volotshok, the first of which unites the Dwina with the Wolga, and the second of which unites the Neva with the same river, thus connecting the White Sea, the Baltic, and the Caspian, and the Beresinski canal, which joins the Düna with the Dnieper, and the bay of Riga with the Black Sea, form altogether an extent of internal communication which cannot be equalled in any other country in Europe. This facility of internal communication between the remote parts of this vast empire, must tend greatly to accelerate the progress of civilization and improvement. The civilization of an empire must be promoted by the intercourse which takes place between the several parts, and this must depend on the natural or artificial facilities, whether by rivers, roads, or canals, which are afforded for the purpose; and even the interchange of products and manufactures which is thus favoured, operates in some measure like the reciprocations of benevolence. Mr. Oddy gives ample and interesting details respecting the Russian trade, with which he appears to be thoroughly conversant.

The Russians as well as the other northern nations seem to think that we cannot do without their commodities, and therefore, instead of regulating the price by a fair profit, they have, from avarice, and in many cases from ignorance, been induced to fix an arbitrary price greatly above what they could afford to take. Thus they raised the price of their iron from 70 to 80 copecks per pood, which it was in 1770, to 200 and 220 and 250 copecks. But their rapacity in this instance has defeated itself, for it has greatly reduced the demand. Great Britain, which in the year 1781 imported 50,000 tons of iron from Petersburg alone, in 1804 imported altogether only 5848 tons. Great Britain is inexhaustibly rich in iron mines; and though a prejudice in favour of foreign iron for some particular purposes, may still remain, it is probable that iron may be procured in the mountains of Wales, and other parts, in every respect equal to the best iron which is furnished by Russia or Sweden. The iron works of Great Britain have made a wonderful progress within the last twenty years, and chiefly owing to the impolitic conduct of the northern powers, in endeavouring to extort an unfair price for this necessary commodity. Forty years ago no iron was produced in Wales, though that country contains inexhaustible mines of the richest ore. About twenty years ago it was calculated that Britain made about 38,000 tons of bar iron;

'but such has been the increase within the last ten years, that Wales alone produces considerably beyond that quantity, where two companies, who have establishments in London, at this period produce about 18,000 tons of bar iron annually. About seven

years ago, the result of an enquiry, instituted by government, was then calculated to be 125 furnaces in Great Britain, supposed to produce 130,000 tons of pig iron: this quantity, by those who have the best means of being informed in the trade, is supposed to be doubled, if not near 300,000 tons throughout the kingdom in pig, cast, and bar iron; of the last from 80 to 100,000 tons; the whole quantity is almost incredible: but our surprise may cease when we see the uses to which pig or cast iron is now applied for all domestic and other purposes of almost of every description. In the neighbourhood of Leeds even buildings without wood, but iron in its stead to the very window frames, joists, and rafters; upon which plan a very large building is at this time erecting near Bristol, on the Bath road. Railways, pipes, and aqueducts, are now formed of cast iron, and indeed every purpose, even to the building of bridges, the structure of two of which, one at Colebroke Dale, and the other at Sunderland, are monuments of national genius and enterprise not to be equalled by any description in history. The British-made bar iron is manufactured at this time at so low a rate as to be sold in the quay at Bristol at little above 14l. per ton; before the present war with France, cargoes of iron in various states were shipped from hence to that country: hoops made of English iron from its improved manufacture (which till lately were always made of foreign), are now sent to Portugal, Madeira, the Mediterranean, as well as British bar iron to Africa, the East Indies and Ireland; and no doubt it will soon become an article of traffic for America, and the whole world, if no casualty nor measures of burthen are laid upon it, as the duty on foreign iron and the high price extorted for it abroad, act as a bounty which it is hoped will be continued till our manufacture is completely secured.

'It was remarked by an author, even at the beginning of the last century, that the same quantity of iron stone, which when first taken from its natural bed was not worth five hillings, when made into iron and steel, and then into various manufactures for foreign markets, might in some cases bring home to the value of 10,000l.

'That iron may by labour be made seven hundred times dearer than standard gold, weight for weight, is no exaggeration. In the making watch springs, six, seven, and eight, will only weigh one grain; the price is from sixpence to one guinea each: but in the very finest work for the very best watches, reckoning only six to a grain, which is even too little, then at a guinea each, iron can be made seven hundred and fifty-six times dearer than gold.

'It is astonishing that a material so truly important should, without any aid or encouragement from government, excepting a duty on foreign iron imported, have risen to so high a pitch; whilst others, such as our linens, have had bounties, premiums, and encouragement, and yet have made but little advance, whilst the iron manufactures are extending and increasing in general.'

Our author's surprise that the iron manufacture should flourish so much without any direct encouragement from

government, while the linen and other manufactures are declining with it, would cease, if he considered that individuals usually employ their capital and their industry in that way which is most beneficial to themselves; and that when governments interfere to give a new direction to the capital and industry of individuals, or different from that which they would voluntarily adopt, such interference is usually attended with the most pernicious consequences; for that employment of capital and industry which is most beneficial to the individual, will always ultimately be found productive of most good to the state. But when governments pretend to understand the interest of individuals better than they do themselves, they soon get bewildered in a labyrinth of errors, or find that they are contending against laws, the operations of which, when not impeded by artificial contrivances, are always conducive to the best interests of humanity. To give a bounty on the growth or exportation of any produce or manufacture, is only to encourage one species of industry at the expense of another. For as the bounty which is given by the government, must arise from a tax upon the people, the bounty itself must be regarded as a deduction from the profits of capital and industry in one way, to augment the profits in another. But the strongest encouragement which can be afforded to the increase or prosperity of any produce or manufacture, is the increasing demand in the home or the foreign market; this demand is in itself the best and most efficacious encouragement, compared with which the force of any artificial aid afforded by the government is nugatory and vain. Governments cannot more effectually encourage that employment of capital and industry which is most subservient to the public good, than by religiously abstaining from every species of interposition in the business, and leaving individuals at full liberty to employ their fortune and their labour in those channels which they judge to be most beneficial. The world is so wisely constituted, that what is most really conducive to the good of individuals is most productive of good to the state, and an enlightened selfishness becomes another name for a generous patriotism. If individuals find it for their interest to employ their capital and their industry in the growth of flax or the manufacture of linen, they will do it without any political encouragement. But if individuals feel it to be more for their interest to devote their capital and their industry to a different produce or manufacture, why should governments use any sinister means to bias their inclinations? For if individuals do not employ their capital in the manufacture of linen they will employ it in some other produce, in exchange for which linen

may be procured. And what does it signify whether we procure linen from abroad, instead of manufacturing it at home, so long as the capital and industry of the country are most beneficially employed? As any particular district of the same country, instead of endeavouring to supply every particular article of produce or manufacture, will devote its capital and its industry more exclusively to the production of those articles which are best suited to its circumstances and situation, and in exchange for which it may obtain other articles which it could not so conveniently either grow or manufacture, so every country, instead of attempting to furnish every article of produce or manufacture which is to be found in the rest of the world, will rather endeavour to produce a superfluity of those articles, the production of which best accords with her situation and her circumstances, and in exchange for which she may obtain other articles from abroad, which she has not the same facility or opportunities of raising or manufacturing at home.

Chapter III. of Mr. Oddy's work treats 'of the White Sea, and its ports; of Archangel and its trade; its amount and exports, and in what it consists; the estimate of ship-building there; prices of corn for some time past,' &c. &c. All the commerce of the White Sea centers at Archangel, from which a considerable trade is still carried on. In 1796 the exports from this northern port amounted to 5,146,602 rubles, and the imports to 666,743; in 1802, the exports amounted to 4,796,017 rubles; the imports to 549,732. The navigation at this port is not open till May, and closes in October and sometimes in September. The principal articles of export from Archangel into Great Britain and Ireland, consist of tallow, iron, hemp, flax, bristles, pot-ashes, cordage, train oil, linseed oil, wheat, linseed, barley, rye, oats, tar, pitch, mats, deals, timber, tongues. In the year 1802 were imported into Great Britain from Archangel 25,150 tongues.

Chapters IV. to VII. treat of the Baltic Sea, its various ports, exports and imports, and a variety of particulars relative to its trade, &c. 'It was only in the year 1558 that the English had first any direct trade to Russia by the gulph of Finland; and in 1560, the king of Poland threatened queen Elizabeth of England with his resentment, if she suffered her subjects to continue it. !!!' These, as well as the other chapters of Mr. Oddy's work, are furnished with numerous tables of exports, imports, &c. &c. which may be very useful to the merchant or the statesman, but which cannot be very interesting to the general reader. Upon the whole, the trade between Russia and Great Britain appears, at least according to the old calculations of commer-

cial interest, to be a losing one to this country, and highly advantageous to Russia; for of the various articles of export from Russia, by means of the Baltic, Great Britain takes from one-half to two-thirds of the whole, without any thing like an adequate proportion of her produce or manufactures being taken in return. The balance must of course be paid in hard cash; and if the prosperity of a nation were to be estimated by the quantity of specie which it contains, the trade with Russia must be considered as highly mischievous to this country. But as the precious metals are not so much value itself, as a criterion of value, it appears that a nation may be more enriched by parting with them in exchange for the produceand manufactures of other countries, than by keeping them at home. A miser's hoard is of no use either to others or himself; and a nation which, with a narrow-minded jealousy, should prevent any part of the gold and silver in its possession from being carried beyond its own frontier, must be utterly ignorant of the real causes of the wealth of nations. A certain portion of the precious metals is necessary as a circulating medium; but all that money which a nation possesses more than what is sufficient to encourage industry at home, cannot be better employed than in encouraging industry abroad, or in purchasing the produce and manufactures of other countries. If our trade with Spain, with Portugal, America, or any other country, should be so much in what is called our favour, as annually to bring a large balance of gold and silver into the country, it is plain that that balance which is not required as a circulating medium for domestic purposes, can be of no service whatever, except as far as it is given in exchange for foreign produce and manufactures. The wealth of a nation does not consist so much in the quantity of the precious metals, as in the quantity of subsistence, of produce, and manufactures. Great Britain may not at this moment possess twenty-millions of specie, and yet be the richest country in the world.

In Chapter VIII. we have an account of the Black Sea and Sea of Asoph, their ports, their trade; of the new town of Odessa, its foundation, rapid rise and present state, &c. The Black Sea will furnish through the Dardanelles those articles which England receives by the Baltic; but the voyage to the ports of the Black Sea through the Sea of Marmora would occupy nearly as much time as one to Madras; while, therefore, there are canals and rivers to convey the produce to the Baltic, Great Britain will never carry on any direct trade with the Euxine. And indeed, in time of war, the Turkey trade might be carried on by the Baltic, from its easy communication with the Black Sea. Thus we should

save the circuitous passage of the Mediterranean, the heavy freight, high insurance, and detention for convoy. The Russian government seems to pay particular attention to the commerce of the Black Sea, and as it is surrounded by some of the richest and most fertile provinces in Europe, and placed in a very genial climate, it will probably, as culture and civilization are advanced, become the principal seat of the Russian trade. There are few instances in history of a town more rapidly rising into notice than that of Odessa, which is situated on a bay formed by the Black Sea, thirty miles distant from the mouth of the Dniester, and sixty from that of the Dnieper. In the year 1792 the place where it stands was a mere plain. In 1795 only a few houses were built; but in the year 1799 it contained

'5	churches,	4	lime-kilns,
1	chapel,	6	wind-mills,
1	synagogue,	18	wells in houses,
506	houses of stone,	12	public wells,
233	earth pits (sem lankiè),	13	fountains,
591	huts,	6	distilleries,
111	cellars with passages to streets,	5	breweries,
36	warehouses,	5	soap-manufactories,
3	brick-kilns,	4873	inhabitants.'

'An unprecedented activity is now displayed in the construction of moles, lazarettos, and buildings of every kind; one of the new moles has already a length of 215 fathoms, and the other of 180, each of which is to be extended to 315 fathoms, and raised 7½ feet above the level of the sea. They will be made from ten to twelve feet wide, exclusive of a parapet with embrasures for 30 pieces of cannon: the port will comprise an area of 60,000 square fathoms; it has a good anchorage; and the depth of water is sufficient to admit the largest ships of war.'—'So rapidly has its commerce increased, that in the year 1803 there had already arrived 502 ships.'—'In 1804 the population amounted to 15,000 souls, and above 2000 houses were already habitable; buildings were extending, and plans for its magnificence multiplying.'

In 1804, the emperor Alexander issued an ukase to make this port an entrepôt.

Chapter IX. explains several institutions in Russia for facilitating the commerce of the country, as the loan banks, assignation and aid banks, discount office, &c. &c.

The tenth chapter comprehends the whole maritime commerce of Russia, with various tables necessary for the elucidation of the subject. The Russian merchants seem to act on a principle directly opposite to the good old maxim, that 'small profits make great gains;' for without regarding the lowest price at which they can afford to sell, they extort the highest which

they can obtain, and it seems to be the wish of government to favour their rapacity, not only by the restrictions which are placed on the foreign merchants, but by the facilities which it affords, by means of the loan bank, &c. to the Russian dealer to keep up the price of his commodities. When foreign ships arrive, the Russian dealer, knowing that they must be loaded, will not furnish the articles which are wanted without an exorbitant profit. This practice, if continued, must in the end prove highly injurious to Russia, for it will incite foreigners either to produce at home or to seek in other quarters those articles for which they have been wont to resort to the Russian market. Thus the exorbitant price demanded for the Russian and Swedish iron, compared with what they could have afforded to take, has contributed greatly to diminish their trade in that article, and has incited Great Britain to procure it at home instead of importing it from abroad.

The quantity of paper money in this country has a very disadvantageous effect in our trade with Russia as well as with other countries.

'When bank-notes were first issued in 1778, they even bore a premium; soon after that period, till 1786, there was an agio allowed from one to two per cent. on silver. It was not till 1790 any difference was made betwixt gold and bank notes, and in that year eighteen per cent. was allowed in payment of bank-notes instead of gold.' Previously, in 1788, thirteen per cent. for silver; in 1790, twenty per cent.: in 1793, forty one per cent: in 1794, forty-six and a half per cent.: and in 1795 and 1796, forty-nine per cent.; and in 1799, at one time, from fifty-six to fifty-nine per cent.!!!'

This clearly shows the pernicious policy in a commercial view of a lavish issue of paper-money; and the bad effects which have resulted from the stoppage of the payments in specie at the Bank. This stoppage, from the encouragement which it has given to a superabundant paper coinage, while it has made the exchange so much against us abroad, has greatly increased the quantity of the circulating medium at home, and consequently has, in a most unprecedented degree, enhanced the prices of every article of produce or manufacture whether foreign or domestic. A large and redundant circulating medium, whether it be composed of paper or of gold, must necessarily have the effect of raising the money-price or nominal value of every commodity; and we consequently see how a small circulating medium, which keeps down the money price or nominal value of produce and manufactures, may be highly beneficial to a commercial country, because, as far as cheapness is an object of preference,

it must obtain for the produce and manufactures of that country a preference in the foreign market: and thus, however paradoxical the assertion may seem, it will nevertheless be found true, that an overflowing and superfluous stock of the precious metals has a direct tendency to impoverish a nation; or in other words, to render it less rich in industry, in produce, and manufactures, in which all real wealth consists. Spain and Portugal have been in this sense much more impoverished than enriched by the possession of Mexico, Peru, and the Brasils. Let us employ this plain hypothesis for the further illustration of the fact. Suppose Great Britain and France to be at this moment on terms of commercial amity and correspondence; and that the quantity of the precious metals, or of the circulating medium whatever it may be, is ten times as great in Britain as it is in France. In this case the money price or nominal value of things would be ten times higher in Britain than in France; or the same subsistence, &c. which in Britain costs ten shillings, might in France be had for one; and accordingly one shilling in France would set as much industry at work as ten shillings would in England. On this supposition it is easy to see which nation would soon obtain the preference for its produce and manufactures in the foreign market, and that the industry and commerce of Britain would in time be almost annihilated by the superabundance of her pecuniary wealth; or at least would keep declining till the circulating medium again found its proper level, compared with that in other countries. Thus we may discern how the commerce of Russia, which is said, in the vulgar language of statesmen and of merchants, not to be in our favour, because it causes an export of gold and silver from the country, is in fact highly advantageous. It is to the body politic like an issue in the natural body. It only drains us of a material, which, if suffered to accumulate beyond a certain degree, would produce nothing but debility and disease. It is for the interest of every nation that wishes to be great in commerce and in arts, to have the money price or nominal value of its produce and manufactures as low as possible. Our present superiority in skill and machinery has enabled us in several of our manufactures to counteract the bad effect which the high money price of subsistence, &c. owing to the exorbitant increase of the paper-medium among us, would have occasioned. But we should remember that this superiority is not an indefeasible inheritance; that it may migrate from us to other nations; and that the surest way to preserve the preference which our manufactures obtain abroad, is to have them not only good, but as cheap as they are good.

'Book II. containing eight chapters, furnishes a general and particular view of the Prussian commerce. The commerce

of Prussia has been greatly increased and its manufactures improved within the last few years; and the long interval of peace which it has enjoyed, while the rest of Germany has experienced the ravage of war, has been very favourable to its prosperity. But the late conduct of the Prussian government, which has been as weak as it has been insidious, seems likely to plunge it in the vortex of war, and to make it a passive instrument in promoting the ambitious projects of Buonaparte. In consequence of the orders which have been issued for the blockade of the Prussian ports, the commerce of the country must suffer greatly from the vigilance and activity of the English cruisers. Prussia at present manufactures blue cloth, all sorts of woollens, velvet, Manchester goods, silk stockings, ribbands, chintz, cotton, fancy articles, carpets, leather, hardware, sugar, gunpowder, and porcelain, the painting of which is said to be inimitable. But linen constitutes the chief branch of Prussian manufacture, which seems to rival that of all other countries. A good deal of its excellence seems to be owing to their mode of bleaching, which is not, like the chemical process lately employed in Ireland, injurious to the texture of the cloth. The lyes which they employ are mild and moderately used.

'The Hamburgh merchants export it in great quantities to Spain, Portugal, England, and the United States of America.'—'The yarn of which the Silesia linen is made, is spun by means of the spindle, which makes it almost look like cotton, and such kind of linen requires less time to bleach than any other.'—'The Silesia linen of different manufactures is all of the same quality; and there is no other distinction in it than in its width and the length of the pieces. In the year 1740, when Silesia was subdued by the Prussian arms, the exportation of linen amounted to only three millions of rix dollars, and at present it may be estimated at from 16 to 20 millions.'

In the chapter on the trade of Dantzic, Mr. Oddy informs us, that

'All kind of grain conveyed to Dantzic, but particularly that from a distance, is brought down in vessels, or rather floats clumsily put together, without any covering but that of the canopy of heaven. In this state it is brought from the most remote parts, exposed to all sorts of weather, sometimes six, seven, eight, nine, or even ten weeks on its passage. If the season happens to be wet, the surface becomes one coat of vegetative matter, like a green glass-plot floating down the current, and which partly prevents the rain penetrating further than a few inches. The waste and loss however must be incredible in wet seasons, and even otherwise, for the feathered tribe, as the float proceeds along, are their constant customers even to the very city of Dantzic. Strange as this may appear,

these people have never yet been able to be prevailed upon to have tarpaulings or any covering, which would in a wet season doubly repay them for the first cost.'

This singular fact shews how much men are sometimes induced by custom or by indolence to persevere in practices the most palpably opposite to their interest.

Book III. in three chapters, describes the trade of Mecklenburg with the ports of Rostoc and Lubec. In book IV. we have detailed accounts of the trade, &c. of Sweden. Food is the most valuable article which a country can produce; but in Sweden we learn that in ten years, there are only two, or at the most but three ripe crops. In the same period there are but four or five crops middling, and the remainder wholly bad.

Book V. is divided into eight chapters, and furnishes a copious representation of the trade, productions, &c. of Denmark and Sweden. In the present convulsed state of Europe it is of the highest importance to maintain the independence of Denmark, and to preserve it equally from the rapacious grasp of Prussia or France. For at present the greater part of the commerce of Europe must pass through the Sound, or be admitted into some of the Danish ports, before it can find its way into Russia or the interior of Germany.

'The canal of Holstein, which divides the narrow neck of the Danish territory, and runs from Tonningen to Kiel, forming a communication between the Northern sea and the Baltic, and saving a navigation of 450 miles, tends greatly to increase the commercial consequence of Denmark. This canal will admit ships of 200 tons burthen, British built, to pass, and ships built in the Dutch form of 250 to 300 tons. It is about 100 English miles in length. The surface breadth of this canal is 100 feet, and at the bottom 54 feet Danish measure; and the depth 10 feet throughout at the least. Vessels can pass through the sluices 100 feet in length, and 26 in breadth, and with nine feet four inches draught of water. In the year 1802, 3649 vessels passed through this canal; in 1803, the number amounted to 3833.'

Mr. Oddy says,

'That the aggregate of the trade of the Baltic may, in great exportation years of corn, be reckoned to amount to no less a sum than twenty millions sterling; a sum greatly beyond what was ever conjectured.'

'The ordinary quantity of corn exported from the Baltic, at the medium prices, amounts annually to about two millions sterling. But some years it has amounted to the immense sum of eight millions, which is more than the regular produce of all our West India Islands put together!!'

The five chapters of Book VI. treat of the trade of Germany in general, and more particularly that which is carried on by the Elbe, the Weser, and the Ems. Book VII. in nine chapters, is appropriated to the consideration of the commercial interests of Great Britain and Ireland, and more especially as it relates to our intercourse with the Northern Powers; some remarks on the poor rates, and other topics of political economy and national concern. The following is not an uninteresting statement of the increase of the commercial wealth and national revenue of England in the course of about a hundred years:

'In the beginning of the last century the revenues of England amounted to only	£. 2,500,000
In 1804 the ordinary revenues amounted to	45,641,422
They are therefore augmented in the proportion of 1 to 18.	
At the former period our exports amounted to	5,500,000
In 1804 they amounted in official value, to	24,500,000
At the former period our imports amounted to	3,000,000
In 1804, reckoning the East India imports at the same rate as in the preceding year, they amounted to	30,000,000
which is an augmentation in the proportion of 1 to 10.	
In the former period the balance in our favour was, on an average of 10 years,	2,800,000
In the latter period, on the same average,	10,000,000
which is an augmentation nearly in the proportion of 1 to $3\frac{1}{2}$	

'In the first period, our exports consisted chiefly of home manufactures and produce sent to the continent of Europe; and in the latter period a great proportion consisted of East and West India produce; while, instead of a general trade to the continent of Europe, the northern nations, America, and our own colonies, were almost our only customers. Those customers are very different from each other in regard to the nature of the goods they take. The continent of Europe takes more colonial and India produce than British manufactures. America takes from this country no East India produce at all, and but little from the West India islands, but nearly all our exports there consist of British manufactures.'

Hence we see that if Bonaparte ever succeeds in shutting us entirely out from the continent of Europe, we shall have no market for the sale of our superfluous East India and colonial produce; and what effect such a measure might have on the very existence of this country, it is impossible to calculate.

'In the year 1802 our manufactures and produce exported amounted to 26,990,000l.

Of which the following is nearly the analysis:

Articles unknown to commerce 200 years ago.	Cotton	£. 7,130,000
	Wrought iron and cast	1,618,000
	Refined sugar	1,541,000
	Cotton yarn	744,000
	Hops	60,000
Old staple articles.	Woollen goods	6,487,000
	Linens	895,000
	Tin	231,000
	Pewter and lead	276,000
	Brass	408,000
	Copper	669,000
	Coals	536,000
		20,555,000

'The remaining 6,435,000l. is composed of 'various articles not described. The exports in foreign articles, 'not either produced or manufactured in this country, amounted in 1802 to 14,418,000l.'

The French revolution contributed greatly to increase the commerce of this country. By rendering property insecure not only in France but in other countries, where its ravages were diffused, it caused a great mass of capital and of industry to take refuge in Great Britain. Previous to the last war, France possessed a larger share than we did of the West India commerce; and their sugar and coffee had the preference on the continent. Whether Great Britain will be able long to remain at her present towering height of commercial prosperity, futurity only can disclose. The present state of the world is such as to set all conjecture at defiance. Our present policy certainly should be to conduct ourselves with that moderation and that equity towards other powers, which may tend to allay their jealousy of our maritime ascendancy, and at the same time, as much as possible to cultivate those internal resources which may render us as little as possible dependent on foreign aid. And as it is of the utmost importance for every country to produce food enough for its own subsistence, and as no country can be really independent without it, our principal attention ought to be directed to the culture of the waste lands, and the diffusion of more industrious habits among the poor. We should thus increase the supply of food on the one hand, and diminish the number of unproductive consumers on the other. The poor laws are a rapidly increasing evil; which, if it be not check-

ed, will ere long cause the idle to devour the industrious, and produce nothing but famine and misery in the country. The direct tendency of those laws is to encourage vice and to discourage exertion. In England their effect has been to render one-eighth of the whole population paupers, or either not willing or not able to support themselves; while in Scotland, where no such laws exist, the number of paupers or of persons dependent on others for relief, hardly amounts to one in twenty-five. The relief of all the real want and misery in the country might safely be left to the voluntary contributions of individuals, without offering a premium, as the present laws actually do, on vice and idleness. The sums which are raised for the poor in this country amount at this moment to more than one half of the whole revenue of the Russian empire, and, if they go on increasing for the next twenty years in the same ratio in which they have increased for the last twenty, they will swallow up more than the whole landed rental of the kingdom. Surely it is time to devise some effectual check for such an accumulated and accumulating mischief.

We shall now take our leave of Mr. Oddy with briefly repeating that, though his work is not a very refulgent composition, it is filled with useful and important matter, and that though it exhibits no great share of literary excellence or philosophical discrimination, it abounds with many important details, and may on many occasions be consulted with advantage both by the merchant and the politician.

ART. II.—*Scott's Elements of Intellectual Philosophy.*

(Concluded from p. 143.)

CLASSIFICATION of first principles. Mr. Scott proposes the following enumeration of the sources from which our intuitive belief is derived: 1st, The evidence of consciousness: 2d, the evidence of sense: 3d, the evidence of memory: 4th, the evidence of reason: and 5th, the evidence of the moral faculty.

We have already considered the subject of consciousness, and given our reasons why we cannot class it as a distinct faculty; we have there stated that it appears to us only a belief acquired by the perception of the operations of mind, and differing only in its objects from the belief we have of an external world. That a belief exists we readily and necessarily admit, and that our knowledge of the existence of

mind is as distinct as that of matter. This belief is certain and precise, but no more to be classed as a *separate faculty*, than the belief from sense, memory, reason, or that very doubtful principle termed the moral faculty. To suppose that by this faculty we are made acquainted with the faculties of the mind, is to go back to another consciousness to inform us of the existence of this consciousness, and so on infinitely.

'That we possess,' says Mr. Scott, 'as a part of our constitution, that principle or faculty which is called volition, or the active principle, and which is always exercised previous to every effort, or action of the individual, is, I think, as certainly made known to us by consciousness, as that we have the intellectual faculties of memory or conception. But the very essence of this faculty consists in directing and controuling our actions; and the determination of the will is nothing else than the exercise of volition. To say, therefore, that we have some degree of power over our actions and the determinations of our will, is the same thing as to say that we possess such a faculty as *volition*; and for this, I think, we have the direct evidence of consciousness, and of consciousness alone.

'From this it seems to follow, that those who argue against the free will and moral liberty of man, argue against the direct testimony of consciousness, which informs us that we have the power of volition, or of freely willing and determining our actions. It likewise follows, that the positive side of this question is incapable of any direct proof, other than a reference to consciousness, as it is an intuitive truth, and self-evident principle. As far as I have examined the disquisitions concerning this much debated question, these conclusions seem to me to be fully confirmed: for I find the advocates for moral liberty unable to bring forward any direct arguments in support of their doctrine, but very successful in exposing the absurdity and inconsistencies which follow from the tenets of their adversaries, as well as the weakness of the reasonings by which they are supported.' (P. 352,3.)

We do not remember to have met with greater confusion of language or of thought than occurs in this sentence. To the common and ordinary misapprehension of the question, is added an inconsistency in supporting the erroneous positions, which removes at once the veil of sophistry, and takes off the fair livery of error. First of all comes volition as synonymous with the active principle. Then this active principle exists previously to every action. Then the essence of the active principle consists in directing and controuling action. Will and volition are next considered as

the same, then as different powers; for to suppose the having power over the determinations of the will, to be the same thing as to possess volition, is to suppose two distinct powers, or explain *idem per idem.* Then follows a very common instance of inconsequence. It is said that a consciousness of volition necessarily implies a consciousness of free-will. To us, however, it appears that the two propositions are very distinct and unconnected. Then comes an implied predetermination in the author to refuse assent to the evidence of consciousness, should an attempt be made to defend the contrary side of the question by such an uncertain authority. Upon this evidence, however, whatever it may be, we feel disposed to rest some of our pretensions as well as Mr. Scott, and are of opinion that on our side not only many indirect and probable arguments, but direct proofs have been advanced in opposition to the weak reasoning which supports the doctrine of free-will.

To suppose a principle of action, the essence of which consists in directing action, but which may never be productive of action, is the first contradiction to which we are reduced by this hypothesis. It is clear that at all events we may act contrary to direction and controul; for admit the obligation to follow the direction of this or any other principle, and you admit the doctrine of necessity. Reason itself is dismissed from its authority, and superseded in its direction and controul by this new and omnipotent principle of volition, which is alone invested with sovereign authority. It is, however, on some occasions, as we have shewn, an authority without submission, a determination without performance, a command without obedience. This determination may be followed by another and another determination, yet nothing but the determination will result. An active principle productive of no action is doubtless highly valuable, as it is in its conception highly ingenious and philosophical. Without any superior motive for inaction (for we have nothing to do with motives) we remain inactive, notwithstanding many determinations of the active principle. That we are in no need of this freedom of refusing compliance with preponderating motives, must, at first sight, appear evident; and that under these contradictions, such a freedom cannot exist, as here supposed, must be equally manifest.

Volition *in its essence* consists, according to Mr. Scott, in an existence previous to action. Various absurdities, however, result from his subsequent explanation. We are disposed absolutely to deny the existence of volition, except as pre-

ceding action or its cessation; and, after a strict scrutiny, can acknowledge no will otherwise than as manifest *in* one of these effects. What we have willed, then, must follow by the very meaning of the term, and in this lies the very essence of *willing*, that it is followed by action or its cessation. To affirm that we can stop the resolves of our will, is, on this explanation, to say we may suspend that of which we are not conscious till after the effect, or when the period for suspension is irrecoverably gone. Neither have we ever any consciousness of a refusal of assent to the determinations of the will.

On the subject of consciousness, the only argument which appears on the opposite side, we maintain that we feel conscious of the capacity of deliberation, in which the mind is equally passive as in what are called its volitions, and of following whither we are led by the relative force of motives. The expression that we feel a disposition and free power to compare and weigh motives, only implies that we are capable of distinguishing the qualities of ideas, and that these ideas have a corresponding effect on our affections and actions. As these ideas agree or differ, so must we necessarily believe or disbelieve; action does not, however, necessarily follow the mere conclusion of the judgment or speculative belief; but more frequently the stronger motives presented by the hope of some present enjoyment, or the prevention or removal of some nearly impending or actually existing pain. That we are obliged to follow the path in which these motives lead us, is, in our opinion, made manifest by the very action itself. Instead, therefore, of saying that volition directs action, we say motive directs volition, which may nevertheless precede action, and, therefore, according to common language founded on this particular relation, or order of phenomena, may be called the cause of action. This cannot, however, be called *free*, because it is subject to the influence of motive; and free-will is, consequently, an absurd supposition.

That the doctrine of motives coincides with what the Scotch philosophers call common sense, or general and undisputed opinion, is manifest from this circumstance, that we are universally inclined to attribute to madness, that conduct which appears to us to be in opposition to motives which would strongly influence ourselves to a contrary line of behaviour. But, even in madness, motives act with their whole force, though their relative importance is strangely misconceived, their extent not appreciated, or their existence

derived from sources unopened to ourselves. To avoid the spectres of his own imagination, a madman will rush into dangers, from which we shrink with aversion and horror.

One grand cause of the difference of opinion on this subject, has, we are persuaded, been derived, not so much from any conviction of the truth of their system in the advocates for liberty, as from a strange objection to that of necessity, as if it ascribed to the mind qualities and conditions which are supposed to belong peculiarly to matter. This supposed analogy will, however, we believe, not operate as an objection with those who have ever considered the characteristic attributes of mind. To others, in whom imagination prevails over judgment, the subject will wear a different aspect; and while they hear daily mention of the ideal theory without alarm, and do not refuse their assent to the term necessity, when applied to the *belief* derived from a variety of sources, they will not cease to shrink from necessity as a doctrine subversive of morality, and productive of consequences the most adverse to human happiness. To them we repeat, that, in pronouncing man to be a free agent, we affirm what is true, that he can do all he *wills*; but he cannot *will* all that he wishes, any more than he can *do* all that he wishes. He may wish under the influence of motive, but a thousand obstacles may stand in the way of will, which is only manifest in action, or the abstinence or cessation from it.

Our author takes considerable pains to prove that gravitation, life, &c. are not of themselves efficient causes. It was however certainly an unnecessary task to demonstrate their compound nature in order to disprove their efficiency. The terms have been long and universally understood as implying no self agency, and as denoting merely signs representative of classes of phenomena. The relation existing between different effects in the same chain of action, has not been assisted by this new illustration, nor will it be assisted by any illustration which may be offered. That philosophy is no longer the science of causes, has been established by the highest modern authorities. Apparent succession in time and place will, however, still constitute what is called the relation of cause and effect. The necessity we cannot understand, the fact we so certainly know as to be able to prognosticate the eventual succession of one phenomenon to another; and however Mr. Scott may feel inclined to depreciate Mr. Locke's observations on cause and effect, as if they comprehended little more than the common

meaning of the words, we think it will be found, on a very slight examination, that all he has said, and all that can be said, is only another illustration of the same relation carried, perhaps, a step farther back. That of Mr. Locke is, however, the first relation in point of time, and the most proper illustration in point of simplicity. We find heat to be the cause of wax's fluidity, but the wax and heat are not conjoined without the interference of some active being, which in so far will be the efficient cause. If these things were constantly and invariably conjoined, no illustration of the fact could take place.

'The result,' says Mr. Scott, 'to which these observations lead, is that a close examination of the circumstances which characterize natural phenomena, compared with the dictates of our own consciousness, produces the steady conviction, that every change in the state of existence is the result, either mediately or immediately, of the operation of an active being, or efficient cause.'

It does not appear, as we have already observed, that consciousness, under his explanation of it, is wanting to the production of this effect. We see the operations of our own hands upon external objects. We see nothing in external objects which can operate in a similar manner. *We* cannot form such objects as we every where see around us. A still greater degree of power than ours must exist. We rise through many gradations to the supreme and omnipotent cause.

'To the evidence of memory in conjunction with that of perception,' says Mr. Scott, 'may, I think, be referred the ground of our belief in the truth which makes the 12th of Dr. Reid's contingent first principles; viz. "That, in the phenomena of nature, what is to be, will probably be like to what has been in similar circumstances." This conviction appears to me rather to be the result of experience than an original and intuitive principle of belief. I can find no evidence that any such conviction exists in the mind of a child, even when it first begins to reason.'

Experience does not seem to us to be a matter of mere memory and perception (as is evidently implied in this sentence), but of judgment or reason, founded, as they must be, upon these two faculties. On Mr. Scott's explanation there is no reason why the child should not possess this experience, as it remembers what has been, and perceives what is. It has not this conviction, because as Mr. Scott, by a contradiction which he admits as a frequent figure of speech,

has himself afterwards shewn, it has not yet arrived at the full maturity of its reason, and at this particular application of it. He is also disinclined to allow that this conviction is so strong in ourselves, as to lead us to conclude that the phenomena of nature will for ever be the same as they are at present, or that they have been from all eternity what they are now. On the contrary, he maintains that we believe in the power of God to cause an entire change in nature, and that even within the limits of our own experience, we see something very nearly approaching to a suspension of the laws of nature. The instances, however, which he gives, in miracles, eruptions, and volcanoes, can by no means be admitted as proofs of any suspension of these laws, except in a most confined view and limited observation of natural phenomena. The rarity of these occurrences certainly argues nothing towards their eccentricity. By these very laws themselves it is established that they shall be rare, and without an opposition to these laws the combinations by which they are produced can occur but rarely.

To seek for the foundation of our belief in human testimony in the doubtful principles of veracity or credulity, when acknowledged principles will explain the phenomena, is certainly unnecessary and unphilosophical. Experience of the conduct of others seems perfectly adequate to this explanation, without any reference to the consciousness of a regard to veracity existing in ourselves. We think that this experience is very early acquired, and that, in a lesser degree, it visibly operates in infancy. A child very soon discovers in how far he may place confidence in others. By sensation and comparison he can ascertain whether those around him deceive him or not in ordinary matters, and according to the belief or disbelief excited by such a discovery, is perhaps formed the character for credulity or scepticism through life, and in more important concerns. In later periods of life those, however, who are or have been accustomed to detect exaggeration or deception, do occasionally lose much of their confidence in testimony, and *vice versâ*.

On the whole we find that matters are related as they really stand; and as we suppose human nature to have been in its principles the same heretofore as at present, we give a conditional credit to report and history. Having, as far as we are able, made allowance for wilful misrepresentation or unintentional mistake, we admit as truths what we receive on testimony. We never believe, however, without this proviso, therefore the belief in human testimony is not intuitive, nor derivable from principles unconnected with

experience. Hence it happens that the same relation conveys different degrees of belief to different people. Some who are fond of the marvellous, or who have not learnt to make due allowances for misrepresentation, believe entirely; while another, who has been frequently deceived, rejects the same account as absolutely false. What to one person appears an unworthy or inadequate cause of bias, to another will seem to possess much and various weight.

'By the *evidence of reason*,' says Mr. Scott, 'is meant our assent to those general self-evident truths called axioms, for the belief of which no cause can be assigned but their self-evidence, and of which the contraries are conceived to be absurd and impossible.' All this assent appears to us to differ in no wise from the belief resulting from all other judgments, which, as such, evidently exclude intuition or self-evidence, except in the increased degree of evidence. The denial of the contrary to any proposition is implied in the affirmation of the proposition itself. If we affirm that two and two make four, we do it because from experience we have found it so. We never found that two and three made four, therefore cannot conceive or affirm it.

Those truths which are truly and legitimately entitled to the name of axioms or first principles of reason, are, Mr. Scott observes, probably not very numerous; and *reason, when clear and unbiassed, will, generally, of itself, give an accurate decision concerning the self-evidence of such necessary truths.* An axiom is, in fact, only a proposition become so distinct and obvious, as to require no further examination or illustration, than such as we have had, or have within our immediate reach. Before such propositions are admitted as axioms or self-evident, they are, however, submitted to an accurate and careful scrutiny. The term self-evidence is, therefore, a foolish and unmeaning term, descriptive of that which does not exist, and liable to lead, as it has led, to strange and multifarious errors. It is not true, that without experience we should give our assent to such truths. What we call self-evident may never be evident to many, and every one must have experienced some difficulty from such a misunderstanding at the commencement of his career of inquiry and examination.

In his account of the evidence of the *moral faculty*, Mr. Scott has taken away much weight from the authority which he has before given to volition, the necessity of which seems entirely to be superseded by this faculty. The moral faculty, according to him, is chiefly employed in *immediately prompt-*

ing to action. What other office, we would ask, has been by himself assigned to volition? With regard to the question, whether the intuitive truths or first principles which are made known to us by the moral faculty, are necessary or contingent, we naturally answer, that, if contingent truths are such as they have been described, the moral faculty not having been comprehended among the sources from whence they are derived, these first principles of the moral faculty are not contingent; and if, as in this case, reason be rejected as not implicated in their production, and in the evidence communicated, we must, allowing the former account of necessary truths to be accurate, deny that these truths are necessary. A contingent truth is defined such a truth as is derived from the evidence of all the other faculties besides reason, and of which we may conceive the contrary to be possible, though we believe it to be false. A necessary truth is a truth derived from reason, and such a one as that the contrary shall be evidently impossible. We have endeavoured to shew that there is no difference between these truths, and Mr. Scott very unexpectedly comes over to our opinion, when he allows (P. 384), that 'in fact the evidence and certainty of a contingent truth is equally great *as* that of a necessary one.'

In considering the Aristotelian account of *definition*, Mr. S. observes that this account of definition has considerable plausibility; but, at the same time, is liable to very material objections. In the first place, it is evident that it depends entirely upon our having a complete and satisfactory classification, properly arranged under genera and species, of all the objects which we propose to define. But such a classification is no where to be found; nor will different persons agree with one another concerning what constitutes a genus, and what a specific difference. Thus Dr. Watts himself acknowledges, that some would as soon define *winter* by the *coldness of the season*, as by the *shortness of the days*; though he conceives the last to be doubtless the most just, primary, and philosophical difference betwixt that and the other seasons of the year. To say that we have no perfect classification, is, in our opinion, to advance nothing against Aristotle's position, that definition consists in assigning the genus and specific difference of the thing to be defined, and which in the abstract still appears to us correct, and can only be supposed to mean that, as far as genera are understood, they shall form one of the constituent parts of the definition. That bad success has hitherto attended all attempts at classification, is no proof that there can be no such

general arrangement, or that uniformity does not prevail throughout the creation, though we are too imperfect to comprehend it. A chief obstacle in the way of knowledge has certainly been the false philosophy which has extended itself to objects manifestly beyond its reach, and which, as they cannot become the objects of any of the faculties of the mind, so can they neither be understood towards definition. The classification of such things as are within our reach is daily arriving at greater perfection, and of the individuals comprehended under them we are enabled to give definitions as accurate as any human purposes may require. Of things beyond our reach no arrangement can certainly be made, and of such we stand in no need of definition, though we may require terms for the common purposes of language, to express such existences. These, however, have been chiefly the subjects upon which, for the purpose of defining them, the ingenuity of philosophers was long and vainly exercised, and to which alone the objections against Aristotle can apply. All that can be said with regard to Dr. Watts's concession and Mr. Scott's exultation at the discovery that people disagree as to specific differences, is, that such instances may as yet be incomplete. We can see, however, no harm which would accrue in this instance, if to the *shortness of the days* had been added the *coldness of the season*, and rather think the definition would have been rendered more perfect by such an addition. Mr. Scott allows that in *particular branches of science* divisions and classifications are necessarily employed for the sake of convenience and perspicuity; and that in reference to such classifications, the Aristotelian account of definition has its value. But still, he observes, it must be recollected, that these classifications are in general arbitrary, are liable to be changed according to the fancy of their inventors, and are seldom founded in the precise discriminations of nature. Hence the definitions founded on these arrangements must be viewed rather as convenient expedients for the purposes of nomenclature, than as conveying just notions of the nature of things. Where, we would ask, is definition wanted but in *particular branches of science?* For the rest, we repeat, that it invalidates nothing of the general truth of the Aristotelian system. The definitions founded on these arrangements answer every purpose of reasoning, till by a farther acquaintance with nature the arrangements themselves are rendered more perfect. To say that they convey no *just notions* is, perhaps, in most instances, only to say that we have

no just notion of what are called substrata, and to intimate that we may use such definitions for other purposes than those of nomenclature.

This system, it is farther urged, is imperfect because the highest genus or category itself, could not be defined, because it is not a species; nor could individuals be defined, because they have no specific difference!! And by what other system, we would inquire, could we arrive at the power of defining the highest genera? This fact only tends to confirm by instances the existence of certain original principles, of which no further account can be given, but that such are the primary laws of nature, and the ultimate result of our investigations. Under the first cause are many genera called the laws of the two only objects of our knowledge, matter and mind. Each of these agrees *generally* with the rest as a law, and specifically differs. If many individuals likewise agree with one another, it does not follow that they should agree with every other individual, and this non-agreement will constitute the specific difference. The use of definition is not so much for ascertaining agreement as to establish differences.

'There are, besides, it is stated, many species of things whose specific difference, though clearly perceived, scarcely admits of being expressed by any form of words. Such are the various species of colour, of which the difference is clearly discernible by the eye, but cannot at all be expressed by definition.' Definition in this case would be clearly of no use; as colours, after they have been, as they must have been, made objects of sense, that they may be understood, are understood without definition. To a person whose sight is perfect, we convey every notion that can be wished, when employing the terms green, blue, red, &c. If the sight be imperfect, no language, founded upon whatever knowledge, will be adequate to our purposes of description. Till we understand the several modifications or arrangements of the particles of matter on the surfaces of bodies, the manner in which they are acted upon by the light, and act upon the eye, it is evident that our knowledge will not be sufficient to enable us to establish the specific difference. The genus, it is however evident, is expressed by the term colour.

However disinclined we may be to dispute the positions of a philosopher, so distinguished for the general accuracy and depth of his speculations, we cannot help thinking that Mr. Locke is incorrect in his objections to Aristotle's system, when he says, that, 'if, instead of enumerating those simple

ideas that are combined in the signification of the term defined, men have accustomed themselves to use the next general term, it has not been out of necessity, for greater clearness, but for quickness and dispatch sake.' The necessity we may be inclined to defend; but it seems, that, if what may be said of the genus is true of the species, it is not clearer to enter into the complicated detail, in the enumeration of the simple ideas which constitute the genus, than at once to adopt the general character. The sum total is, at least, as clear a relation as the separate items would make, and must better serve the purposes of reasoning, by the simplicity it necessarily communicates.

As an example of adequate definitions in opposition to the imperfect principles of Aristotle, we are referred by Mr. Scott to Euclid's definition of a rhombus, which, it is apprehended, will convey a distinct conception of that particular figure, even to a person who had never seen or heard before. Let us see how far he adheres to the enumeration of simple ideas. 'A rhombus, it is said, is that which has all its sides equal, but its angles are not right angles.' To us this appears as complete an example of the Aristotelian mode of definition, as any we could ourselves have adduced. To what antecedent does the pronoun *that* relate, but to the genus *figure*, under which the rhombus is comprehended together with the square, triangle, circle, &c.? There is an additional instance of agreement, given with the genus proximum, or square, as the rhombus is said to have *all its sides equal*. Then follows in most explicit and distinct terms the specific difference; namely, that 'all its angles are not right angles.' We are disposed, likewise, to maintain, that, unless a person had seen or felt, he never could have had a distinct conception of this figure, as thus he never could have a notion of those other figures, from a comparison with which, all his knowledge of this genus and specific difference is derived.

'The definition of the thing,' says Mr. S. 'according to our view of the subject, informs us, not of the essence, but only of the various qualities of the object defined; not all of them, *but such as are sufficient to discriminate it from other like objects.*' Here then a specific difference is allowed as being necessary to definition. Surely the genus must be allowed also as necessary, in order that we may ascertain what other objects are like. If so, what more does Aristotle endeavour to establish? It follows only from his account, though perhaps not absolutely so expressed, that no definition is perfect where the genus and specific difference are not understood;

and that where these are ascertained, the definition will be correct.

We learn farther that the definition of the name, which for the sake of distinction may be called description, attaches exclusively to some simple notion or appropriate name.

'It is not the individual things of nature, as the logicians teach us, but these simple notions, that are incapable of definition; for what hinders that I should convey a clear notion by definition, or an enumeration of their various characteristic qualities, of the individuals John, James, London, or Edinburgh; but who can tell by definition, wherein the colour blue differs from red, or an acid taste from a bitter?'

Even here we assert that no notion of the individuals is conveyed without an implied account of the genus and specific difference. In the former instance the generic terms, man and city, are necessarily involved, nor should we communicate any real knowledge of the persons or places, if our description of John corresponded precisely with that of James, or our topography of Edinburgh with that of London. With regard to colour, it appears to us, as before stated, that the difference is of degree and not of kind, and that, if we understood the modifications of matter, &c. colour might, upon the same principles, be defined as well as any other subject; and so likewise in the instance of taste.

On the subject of *Induction,* Mr. Scott remarks that he does not consider this process as the province of any peculiar faculty, but merely to be the successive application of those truths which are intuitively acquired, principally by the faculty of reason; so as to bring to light, truths which are not themselves immediately perceived by any of our faculties. To the term itself we are aware that objections have been made by a high authority, as if calculated to mislead by expressing a different process from that which is meant. We shall, however, retain it at present till we meet with one which is not liable to this apprehension. We doubt, however, whether according to Mr. Scott's explanation, the successive application of intuitive truths *ad infinitum* would generate any conclusion or reveal any hidden truth, without the intervention of some judging or discriminating faculty. The process seems to be the discovery of relations which have, as far as all our knowledge extends, always existed, in which, therefore, we place an implicit belief, and which we consider as necessary. Demonstrative and probable reasoning differ only in degree, and not in kind. In the former, in consequence of a variety of circumstances,

the subjects are more within our reach and more completely understood.

In considering the question, whether demonstrative reasoning be applicable to truths of the necessary kind only, which was the opinion of Dr. Reid, Mr. Scott conceives that, taking the term demonstration in its usual signification, it *may frequently* be applied to inductive processes, founded upon contingent evidence. That it is not the province of demonstration to establish the existence of facts of which daily experience gives us a perfect knowledge, which seems to have been Dr. Reid's opinion, we readily admit; but that reason itself can ever have been *originally* examined on any thing else than contingent evidence, as it is called, we cannot with Mr. Scott suppose him to have imagined. That every thing to which demonstration can extend, must originally rest on *observed facts* or *experiments*, is undoubtedly true, not only with regard to the inductive processes in mechanical, but in all other philosophy. By the evidence of all the other faculties besides reason, we derive materials, from which, by the assistance of reason, to raise up a superstructure for subsequent use. Upon these truths, which are called of a necessary kind, demonstration is then employed, and the contingent evidence is no longer an object of attention.

We agree with Mr. Scott in thinking that Dr. Reid's limitation of the field of demonstration to two classes of truths, viz. the metaphysical and mathematical, which he considers as strictly demonstrative, must be received under considerable modifications. In the first place, probably every branch of science may occasionally assume the demonstrative form; and in the second, the speculations of metaphysics seem reducible to a less degree of certainty than those of other sciences. At all times the perception of material objects appears more vivid than that of mind. Every one feels a stronger proof of external than of internal existence; to which latter, few, indeed, pay any attention. Physics must, upon this supposition, be at least as demonstrable as metaphysics. Mathematical proof seems clearer, because the relations, though in other respects the same, are not so entangled with language which is liable to cause misapprehension and error. The same idea is readily conveyed to all by means of signs and figures, which is far from being the case with the terms employed in metaphysical reasoning.

Having taken a superficial, though rather extended notice of some of the chief subjects contained in this analysis of the intellectual powers, we shall conclude by giving a short ac-

count of an appendix, which contains a sketch of the methods of investigation peculiarly adapted to the various sciences. We are the less inclined to pass it entirely over, as Mr. Scott's general view and explanation of the subject, appears to us erroneous and paradoxical.

'He observes, (p. 418,) that the cause of the peculiar certainty, and clearness of mathematical science, is chiefly to be sought in its almost total independence upon all human experience and observation. Those sciences which treat of the existing properties of body and mind, are evidently dependent upon observed facts and phenomena. Their simplest laws can be ascertained only by a laborious comparison of the individual cases which are comprehended under them; and the experience and research of ages is necessary to give to these branches of knowledge the consistency of system and legitimate theory. But the case is widely different with mathematics; the materials upon which this science operates, are a few simple postulates, definitions, and axioms, which are determined without the aid of protracted experience, or laborious investigation. By their assistance alone, without any aid derived from actual observation, it proceeds to establish, step by step, its various propositions, gradually advancing from the simplest to the more complicated, till at length it arrives at the discovery of truths of the most remote and unexpected kind. Hence we find that the science of mathematics made great and rapid advances among the ancients, while the various departments of philosophy were never successfully cultivated till these later ages.'

We have thought it necessary to quote so much, in order that we may be able more fully to develope the opinion intended to be conveyed, and to expose more completely the fallacy under which it has been adopted. Under the view we are disposed to take of the subject, human experience is the only foundation upon which this mode of reasoning is built; and if, in consequence of our faith in human testimony, (itself referable to experience,) we at present dismiss the process of experiment, and operate upon data already supplied, we do no more than we every day do in the several branches of science in which the process is supposed to be so widely different from that employed in mathematics. Fortunately for the advancement of this invaluable science, the general laws were more easily ascertained, as their objects were more within the reach of mankind, and the facility with which truth was attained, captivated and engaged a large number of inquiring men, who devoted their time and industry to the discovery of new phenomena and new laws. These laws having been once established by means

of analysis, they served afterwards as a basis for long and synthetic processes of reasoning, and became themselves, as it were, new analytical data, or materials upon which reason might operate in the discovery of more remote relations. Mr. Scott himself allows, in spite of the distinction he endeavours to make between mathematical, physical, and metaphysical reasoning, that axioms, though in their mathematical application ascertained without the aid of experience and observation, do not belong exclusively to the science of mathematics, but are, in fact, intuitive truths discoverable by the faculty of reason, which are occasionally, though tacitly, employed in *every* branch of knowledge. Here is a distinction, then, without any difference of name, or, if we allow that to be correct, which Mr. Scott has said with regard to physical knowledge, we may add of quality. We find him in this part of his work, however, still acting consistently with his original plan of admitting frequent contradictions in principle, and confusion from an opposition to his own definitions of terms. Having rejected experience as implicated in the principles of mathematics, he here admits that the objects of mathematical science, though not real existences in nature, are evidently founded upon our *conceptions* of such existences variously modified and abstracted. In the first place, conception was supposed to have no objects but those of the other faculties, so that the other faculties must have been previously exercised to allow its existence, and thus *experience* must be admitted. Secondly, we can have no conception of objects which in their parts are not real existences in nature, unless, as before said, you reverse the meaning of conception, and adopt, as Mr. Scott seems to do, the doctrine of innate ideas. This doctrine, at least, seems to us implied in the following sentence;

'The cause of this clearness of mathematical definition appears to be the same as the cause of the certainty of the reasonings of the science itself, viz. that its objects are not collected from actual observation, but are in a great measure the creatures of our own conceptions, so that we are able, by definition to give full and adequate notions of the particular things treated of, which can scarcely be the case with the individual things of nature.'

The whole of this is so unintelligible, and the latter clause so inconsequent, that we shall not trouble our readers with any observations upon it.

As to what remains, we shall only add, that physical and metaphysical induction differs not in kind from mathematical reasoning, being equally the science of qualities and relations;

and that in the former, synthesis may be employed as far as it is employed in mathematics, namely, as far as phenomena have been ascertained and laws established.

From the few observations which we have been allowed to make in this place, it will appear to be our opinion, that much contrariety of sentiment and many conjectural propositions have found their way into the most profound and philosophical treatises on the subjects of our inquiry, and that a history of the human mind still continues a desideratum in science. If we have ourselves strayed into the paths of hypothesis or contradiction, we maintain, without hesitation, that we have done it in company with men whose abilities are commensurate with the zeal they have manifested in the cause of genuine philosophy, and we feel some security under the shelter of the most high and venerable authorities. It appears to us that the activity of the human mind, in many of its operations, is, as yet, without proof. Consciousness, volition, conception, attention, and the moral faculty, seem to have been admitted and explained upon most unsatisfactory principles. The association of ideas has been less developed than its importance in the economy of human nature might justify; and reason is misunderstood or excluded from many effects where it might, perhaps, be considered as an active cause. From the specious manner in which these several phenomena have been formed into systems apparently simple and intelligible, there is some danger that the progress of inquiry and improvement may be arrested, and that, satisfied with the existing state of our knowledge, the philosopher may employ these imperfect premises as a foundation for conclusions still more remote from the truth.

ART. III.—*Miscellaneous Poetical Translations. To which is added a Latin Prize Essay. By the Rev. Francis Howes, A.M.* 8vo. 4s. 6d. Mawman. 1806.

IN this advanced (not to say declining) stage of literature and the arts, it must be very rarely our good fortune to meet with real originality in any work of taste or genius, and least of all in poetical composition. Not but there are authors enough who would fain lay claim to an honour which our severer judgment is forced to deny them, and who, doubtless, are extremely offended at our impertinent rejection of their modest demands. But if the solid grain of true original genius be carefully winnowed and separated from the chaff of affectation with which it is mixed, we are compelled

to believe (and few *readers* will be inclined to cavil with us) that a very small measure will be found quite capacious enough to hold it all.

But where this highest meed of praise must necessarily be bestowed on a few only, we feel the more disposed to confess our obligations to those who decline to enter on so unequal a competition, and confine their talents to the honourable and useful exertions, in which an author may still employ himself with some certain prospect of success. Inundated, as we have been, with translations of all sorts, both in verse and prose, and frequently fatigued to death in the acquittal of our arduous duties towards them, we cannot, consistently with our notion of these duties, refuse to acknowledge, at whatever risque of future pains and penalties, that this very article, *of translation*, is a wide ocean not yet half explored, and in which few adventurers have ever reached the harbour of perfection. We therefore always hail the promise of every new translation (especially from classical authors), in the confidence that, if the translator has any talent, at least it cannot in such a pursuit be entirely thrown away. We generally go off from our perusal of his book satisfied with *some* new acquisition, or *some* additional value derived from it to our treasures of ancient lore; and if we are disappointed on the whole in the full completion of the design, our disappointment makes us look forward with the greater avidity to the appearance of a second traveller from the same road, whose observation may have made amends for *some* of the defects of his predecessor, and whose genius may have enabled him to bring forward *some* of those beauties which lay before in shade. Thus, though we are rarely satisfied with one entire translation, yet with the advantages of comparing many, of chusing for ourselves, and putting together according to our taste the 'disjecti membra poetæ,' we have often attained the very high delight of feeling an absolute possession (by means of the transmutation of languages) in those very treasures which we used to gaze on with an envious admiration, as the property of a different race of men, of a distant age, and a foreign country.

'In the odes which I have translated from Anacreon,' says Mr. Howes in his preface, 'I have borrowed here and there from Cowley's imitations. In these, as in all the other compositions of that poet, there are sprinkled up and down many beautifully chaste and simple graces, intermixed with quaint conceits and unnatural frolics of fancy. To pilfer from him is to pick pearls out of the mire, and in such a case (if in any) plagiarism becomes a venial crime.'

The crime, if it be one, is indeed *venial*, at least it is sure of meeting *our* forgiveness, as it falls in exactly with a speculation of our own, contrary, we are aware, to received opinions and the laws of custom, and which we nevertheless will venture to propound, though with the fear of being outvoted by a large majority both of writers and of critics. It will be readily granted that to find a man of our own life and country, endued with precisely the same bent of genius, the same notions of imagery, and the same command of language, as any one of the ancients, and to find this same Antipholis, conscious of possessing such a duplicate of talent, actually employed in translating his counterpart, would indeed be to find a black swan, or what (since the discovery of Botany-Bay) would be a much greater miracle than that. Yet, without the intervention of some such miracle, how can the labours of translators be ever superseded, or how can the original itself, such as it is, with all its fire and spirit, all its felicity of thought and elegance of expression, ever be transfused into our language? Still where there have been many translations of the same work, we may, without any such preternatural aid, come very near the point. Hardly any translator has sat down to work without some feeling in common with the author whom he imitates, and it becomes therefore highly probable that his work, when completed, whether excelling or falling short of those of his predecessors in the same task, may contain some happy illustration, or preserve some beauty which has never been so well copied before. Now if the next succeeding workman, instead of consuming his time and labour on what has before been better done than he can hope to do it, were to keep untouched all the perfect passages, and interweave them into his new translation, how much nearer should we find ourselves to the possession of what we desire! The third or fourth race of translators after him (if the same plan had been continued) would find nothing remaining to be done but to polish off the little asperities occasioned by the differences of style and expression, and we might at length boast the possession of a copy equal, perhaps superior, to the original. Having thus explained our sentiments in a manner which we think extremely satisfactory, we proceed to express our obligation to Mr. Howes for giving us this opportunity of displaying ourselves. Let us now indulge in examining him as to a few of those liberties which have met our approbation, and see whether we are justified by them in our opinion. The following is Cowley's translation of the first of Anacreon's odes:

I'll sing of heroes, and of kings;
In mighty numbers mighty things:
Begin, my muse; but, lo! the strings
To my great song rebellious prove;
The strings will sound of nought but love.
I broke them all, and put on new;
'Tis this or nothing sure will do.
These, sure, said I, will me obey;
These, sure, heroic notes will play.
Straight I began with thundering Jove,
And all th' immortal powers but Love.
Love smil'd, and from my enfeebled lyre
Came gentle ayres, such as inspire
Melting love, soft desire.
Farewell then, heroes! farewell, kings!
And mighty numbers, mighty things,
Love tunes my heart just to my strings.

Could 'Fawkes, or Girdlestone, or' even could 'Mr. Moore,' hope to coin any new lines half so light, so elegant, so truly Anacreontic, as a few of the preceding? But the rest, forsooth, were cramp and antiquated: our lines are ten times prettier and *modern*; so without more ado, Cowley is sent back to the shelf, and is superseded by a neat little *alamode* bantling, totally unlike either him or Anacreon. Has not Mr. H. pursuing his former idea, made an offering much more worthy of his author and of the public?

'Fain would I sing of Thebes and Troy,
The Pylian sage, the Phrygian boy,
The deeds of heroes and of kings—
In mighty numbers mighty things.
But hark! my lyre with fainter tone
Resounds of love, and love alone.
Away the trembling chords I threw,
And strung my lyre of late anew;
Loud I rehears'd in lofty strain
Herculean toils—but ah! 'twas vain:
For, while on these bold themes I sung,
Forth from the lyre myself had strung
Flow'd gentle airs, such as inspire
Melting love and fond desire:
Then farewell, heroes!—farewell, kings!
Love, love alone shall tune my strings.'

One example is sufficient. Many other odes which Cowley had rendered, have been, in the same manner, taken up again by Mr. Howes. The transcendantly poetical beauties of our old translator have been judiciously preserved,

and where he has been deficient, the deficiency has been very closely and very elegantly supplied. We feel ourselves disposed to quarrel with Mr. H. in one instance only. We think he should have left the "Επὶ μυρσιναις τερέιναις" untouched; for never in our lives have we met a more free, faithful, and glowing translation of any ancient poem than Cowley's inimitable ode,

'Underneath this myrtle shade,
'On flowery beds supinely laid,
With od'rous oils my head o'erflowing,
'And around it roses growing,' &c. &c.

Our praise of the Acme and Septimius must also be somewhat qualified. Some of Cowley's expressions are weakened, though others are certainly improved in harmony and neatness by the new translation.

Besides the odes of Anacreon, there are in this little volume a few more translations from the Greek minor poets and Anthology, the 'Mecænas atavis edite Regibus,' the 'Parcus Deorum cultor,' and the 'Donec gratus eram tibi,' from Horace, all which deserve the praise of easy and elegant language, and natural expression. Some of the beautiful fragments of Latin poetry that passed between West and Gray in their correspondence, are likewise rendered in a manner worthy of the chaste and feeling originals. Gray's Alcaïcs on his visit to the Grande Chartreuse, 'O tu, severi Religio loci,' make the following appearance in Mr. H's. translation:

'Hail, Genius of these shades severe!
Whatever name delight thine ear:
For sure some spirit, o'er this ground
Breathing a holy calm around,
Well-pleas'd with Nature's rugged grandeur, roves
About these hallow'd streams and aged groves.

''Mid ragged cliffs and rocks that frown,
And torrents tumbling headlong down,
And the dark horror of the wood,
More we discern the present god
Than when beneath the citron dome he stands
In golden radiance wrought by Phidian hands.

'Oh hail! and, if with honour due,
Genius, thy sacred name I woo,
Attend a suppliant youth's request,
And soothe his weary soul to rest;
Hence let me lose the world and all its woes
In calm oblivion and obscure repose.

'But if stern Fate's decree denies
To early youth the sober joys
Of silent peaceful solitude,—
Joys worthy of the wise and good;
And, where the tide of life impetuous sweeps,
Bears me reluctant down the troubled deeps;—

'Father! at least in life's decline
Be sweet retirement's blessings mine;
Far from the rabble's foolish rage
Be the still evening of my age:
There give me in some calm retreat, like this,
To wait resign'd the dawn of heavenly bliss!'

In his translation of part of the first book of the Iliad into blank verse, we think Mr. H. has failed; but he has failed with Cowper, and perhaps not fallen so low. The Battle of the Frogs and Mice is not a bad specimen of burlesque Miltonic verse; but as Homer is better known through the medium of Pope's translations than of Cowper's, the translation of a burlesque on Homer ought to be a burlesque on Pope. The prize-essay which concludes this little book, and the little specimens of Latin poetry which are interspersed through the collection, are the compositions of an able and intelligent scholar. The specimen of a new translation of Persius, which, we are happy to observe from an advertisement at the end of the volume, is now about to be published, possesses a very great share of merit from its spirit and fidelity. It is a well known passage; and we gladly avail ourselves of the opportunity it gives us of making the intended publication more generally known:

'"Sluggard, awake!" imperious Avarice cries:
"See, morning dawns; awake, I say,—arise!"
Yawning you beg another nap to take:
"Up, up!"—"Oh, spare me;"—"Wake!"—"I can't;"—
"Awake!"
"And 'prithee, what are your commands?" say you:
"What!" answers Avarice; "why what *should* you do,
"But run forthwith to port, and issue thence
"The oil, the fish, the flax, the frankincense,
"The Coan wines? Be foremost to unpack
"The pepper from the thirsting camel's back.
"Go, turn the penny; traffic for the pelf;
"And, if your interest needs, forswear yourself."
"But what if Jupiter should overhear?"
"Fool, if you feel of Jupiter a fear,—
"If qualms of conscience choke the rising lie,
"Give up your trade, and starve on honesty:

" Your salt-dish still with patient finger bore,
" And lick the emptied platter o'er and o'er."
' All hands aloft, the voyage they prepare;
See, bales and baggage to the strand they bear;
And now no obstacles your bark retain,
Ready to waft you o'er the Ægean main:
When lo! persuasive Luxury draws near,
And, beckoning, softly whispers in your ear,—
" What are you seeking, madman? do you know?
" Why all this hurrying? whither would you go?
" What frantic fires within your bosom rage
" That loads of hemlock never can assuage?
" *You* tempt the ocean! *you* the tempest brave!
" *You* court the hardships of the wind and wave!
" *You* get your dinner, perch'd upon a cable,
" The deck your parlour, and a plank your table!
" *You* suck from the broad can, besmear'd with tar,
" The musty lees of Veian vinegar!
" And all for what? why, truly, not content
" To nurse at home a modest five per cent,
" You must, the faster to increase your store,
" From every hundred pounds thresh out five more!
" Indulge your Genius; drive dull care away,
" And seize the pleasures of the present day;
" To mirth and joy each passing moment give;
" For not to live with me, is—not to *live*:*
" Think, timely think, how soon that mortal frame
" Shall sink in dust, a phantom and a name!
" Ev'n while we talk, the precious moments fly;
" And that, which late was ours, is now gone by."
' Such is your state! By struggling passions torn,
This way by pleasure, that by lucre borne,
As, when the fish the double bait espies,
He hesitates to chuse and chusing dies,—
So you, in doubt which tyrant to prefer,
Are doom'd, determine as you will, to err.'

'* For this strong line I am indebted to Dryden. His translation of Persius, though careless and slovenly upon the whole, abounds with flashes of genius, sufficient to shew what he might have done, if he could have submitted to the labour of the file. His followers, though very ready to sneer at the vulgarisms of his translation, have availed themselves of their great predecessor more than, I believe, they have always been willing to confess. In so arduous a task, however, as that of rendering Persius, so as not to offend the English reader by an awkward stiffness, nor the classical reader by an unwarrantable departure from the original, it appears hard to refuse them any reasonable assistance that may tend to give ease and spirit to the version, provided all obligations be acknowledged.'

ART. IV.—*A Clinical History of Diseases. Part First: being, I. A Clinical History of the Acute Rheumatism. II. A Clinical History of the Nodosity of the Joints. By John Haygarth, M.D. F.R.S. &c. 8vo.* 5s. Cadell *and* Davies. 1805.

THE science of medicine can only be successfully cultivated by the same process of observation, arrangement, and induction, by which truth is established in the other branches of natural philosophy. The difficulties of ascertaining facts, however, in the former science, are comparatively great, and the degree of certainty, therefore, comparatively less, in consequence of the number and complication of the phenomena, and the infinitely various combinations in which they present themselves. Hence it is obvious, that experience in medicine is not a talent of easy or vulgar acquisition. It is by no means proportionate to the number of patients who are visited, or the number of prescriptions which are written. It is the result of acuteness of observation, of a minute attention to the appearances of diseases, a careful arrangement of their varieties, and an induction from these collected in an ample series. When this process is pursued by a mind fitted by nature and by education for the pursuit, the result may be received as a set of philosophical truths, approaching in certainty to many of the inferences of the mathematical and chemical philosopher. What axiom of geometry, for instance, is more incontrovertible, than the benefit of the application of cool air to the body affected with small-pox, under the circumstances pointed out by Sydenham? What more clearly demonstrated, than the inferences of the late lamented Dr. Currie, respecting the effects of cold effusion in certain states of *typhus*? And what laws of matter more completely established, than those relative to contagion, its propagation and prevention, which were ascertained by the distinguished author of the work before us, and upon which those most useful and successful establishments, the fever-wards and houses of recovery, have been instituted? Even with respect to the action of particular remedies in complicated circumstances, which are perpetually varying, a high degree of certainty may be attained, where many facts, accurately established, are brought together with distinctness and precision. It is from such collections, made by sagacious and well informed practitioners, that medicine is substantially improved; and those who thus study with care, and communicate their acquire-

ments with freedom to the public, are entitled to the gratitude of the profession and of the community.

With such sentiments we open a volume from the pen of Dr. Haygarth, whose former works were characterized by a spirit of sound philosophy, and whose observations have been amply confirmed by subsequent experience. In the present instance, if the facts which he has collected be allowed to be sufficiently numerous to admit of an ultimate generalization, as to the most effectual method of cure, his inferences must be admitted to be equally satisfactory. But of this, perhaps, the reader who takes theoretically a different view of the disease, (we allude to the acute rheumatism,) or who may have seen it yield to other modes of treatment, may be disposed to entertain a doubt. The author has deduced his conclusions from 170 cases: and the principal practical deduction seems to be, that an early use of the bark, after slight evacuations, is the most successful method of combating the rheumatic fever. This practice is not brought forward as a novelty. On the contrary, Dr. Haygarth expresses great pleasure in having traced a traditional authority in its favour, from Morton, Sir Edward Hulse, and Dr. Fothergill; the latter of whom recommended it to the author, when young in practice, from an experience of its beneficial effects in his own person. It has been also recommended by Sir John Pringle, and still more recently by Dr. Saunders.

From the tabular arrangement of the cases, which Dr. Haygarth has made, it appears that of the 170, the bark was administered in 121. At first he employed it with great caution, after ample evacuations of the blood-vessels, stomach, and bowels; but 'taught by attentive observation and successful experience,' he gradually prescribed it with more and more freedom, and with still more manifest proofs of its safety and efficacy, and gradually diminished or omitted the previous evacuations. Twelve of the 170 cases terminated fatally; a proportion which, we must confess, startled us on the first view, as unusually great, and rather tending to the discredit of the practice recommended. It appears, however, that only four of the twelve patients, who died, had taken the bark; so that these cases rather seem favourable to the practice than otherwise. For only four in 121, or one in 30 cases in which bark was administered, terminated in death; whereas 8 in 49, or one in 6, of those in which bark was not given, had a fatal termination. Seven of these cases were combined with phrenitis: three terminated with a sudden and violent diarrhœa, two of them combined with phrenitis, and the third with convulsions: in one case, when

the pain and swelling receded from the joints, the patient was attacked with shortness of breath, cough, and spitting of blood, which soon terminated fatally: in three of the cases the patients were so faint and languid, that they were apprehensive of falling into syncope: in two, miliary eruptions accompanied the rheumatism: in one there was a suppression of urine: and one was combined with a typhous fever, and aphthæ on the tongue and throat. In order to explain these formidable symptoms, especially the phrenitis, which rarely occurs in the rheumatisms of the metropolis, the different local situation of the patients, and their consequent vigour of constitution, must perhaps be taken into the account: circumstances, which are too often overlooked, in comparing the phenomena of diseases as recorded by different individuals.

Satisfied then, from a fair induction from the number of instances above stated, that the bark was in a large proportion beneficial, and that it did not contribute to the fatality of the small number, which terminated in death, Dr. Haygarth now proceeds on the following plan in the cure of the disease:

'For several years, my usual method of treating the acute rheumatism has been to give either the antimonial powder or tartarised antimony, generally the former, till the stomach and bowels are sufficiently cleansed. Without waiting for any other evacuation or abatement either of the inflammation or the fever, I order the bark; at first in small doses, and, if they succeed, gradually in larger. But if the bark in any respect disagree, or even if it do not produce manifest relief of the symptoms, the bark is always suspended, and the antimony again repeated, till it shall have produced sufficient evacuations. After the stomach and bowels have been well cleansed a second time, the bark is administered again in like manner, at first sparingly and then more freely. But it is never continued longer nor in a larger quantity than what perfectly agrees with the stomach, the fever, and the rheumatic inflammation. If doubts occur on any of these points, recourse has been had to bleeding by the lancet or leeches, or both, and to more evacuations by antimony. In such cases the bark is not again employed till the inflammatory symptoms are abated.' P. 66.

Against the inferences of sober experience, we agree with Dr. Haygarth, that speculative opinions can be of no weight; and having seen many miserable sufferers under a lingering chronic rheumatism, the victims of that Sangrado-practice in rheumatic fever which speculative doctrines have but too generally introduced, we are the less disposed to listen to them. Compared with that system of exhaustion, we are

satisfied that the practice recommended by Dr. Haygarth is proved to be beneficial. There are, however, other comparisons which ought to be instituted, before an ultimate decision can be obtained. We should inquire what is the usual course and period of the disease when left to itself, or when few and slight remedies are applied to it; and what are the effects of other remedies and other treatment? Bark may be better than blood-letting, but other medicines may be better than bark; and even the unaided efforts of the constitution may, with equal safety and celerity, remove the disease. Here, then, we observe some deficiency of evidence; and the generalization, clear, philosophical, and conclusive, as far as it goes, is nevertheless in this respect imperfect. The most intelligent practitioner will doubtless admit that, under every variety of treatment which they have been led to adopt, the acute rheumatism is frequently an obstinate and tedious disease: and in order to ascertain to what mode of treatment it most commonly yields speedily, a number of cases, equal to that which Dr. Haygarth has arranged, should be dedicated to the trial of other active remedies. Steel, we have been informed, has been at least equally effectual with the bark: and in our own hands, the cases most speedily cured have been those in which opium alone, in repeated doses, has been given with diluents and laxatives. To what extent, and under what circumstances, cold water might be safely and beneficially applied to the inflamed joints, as recommended by a late writer, is altogether undetermined. In a disease so moveable, not only from joint to joint, but from these to the viscera, and so frequently accompanied with profuse general perspiration, we cannot but entertain our fears (Dr. Kinglake would call them prejudices) as to the safety of such a practice. We are still, therefore, left in a state of considerable uncertainty as to the most effectual treatment of the disease in question; and we are not entitled to deduce any other inference from the facts, collected and arranged by Dr. Haygarth, than that the bark is more beneficial than the old system of repeated bleeding. It is to be regretted, that Dr. H. has omitted to state the duration of the disease in his tables, whether dating from its commencement, or from his first visit.

Besides these deductions relative to the mode of treatment, Dr. Haygarth has given a detail of other valuable inferences, which may be collected from his view of the facts contained in the tables. These relate chiefly to the sex and age of patients subject to the disease; to the seasons in which it occurs; to the *latent* period, or the time between

the exposure to cold and the appearance of the disease; to the previous and concomitant diseases; to the state of the pulse and urine, and of the blood when drawn, &c. &c. The observations on these points are important, but we must refer to the work itself for the detail.

The *nodosity of the joints,* which is the subject of the second part of the treatise, is considered by Dr. Haygarth as a disease of a peculiar nature, altogether distinct from gout, as well as from both acute and chronic rheumatisms, with which it has been generally confounded. He believes that these nodes are almost peculiar to women, about the period of the cessation of the catamenia. He has seen 34 cases, of which 33 occurred in women, and only 3 of these during regular menstruation. The patients were all, except two, above 41 years old. Dr. H. has given a history of the symptoms belonging to this disease, and has enumerated several medicines, which were employed for its cure. The greatest benefit was derived from the warm bath, and a stream of warm water, with repeated application of leeches, on the diseased joints.

It may be observed that another writer, Mr. Parkinson of Hoxton, has lately treated of this disease, and recommends a similar practice, particularly the application of leeches; and likewise the additional use of alkaline medicines internally, which he considers as possessed of great efficacy. On several points of the history of these nodes, Mr. P. differs considerably from Dr. Haygarth. Having looked on the disease as the consequence of gout or rheumatism, we can add little to the opinions of either author. It has appeared to us to be more frequent than Dr. H. has stated it; and to occur in a larger proportion of men.

To conclude; although our opinion of the character of the author, as a philosophical physician, may not be enhanced by a treatise like the present, when we look back to his former productions; yet we cannot but consider that he has now conferred a benefit on the profession and on society by demonstrating to his brethren, that the system of repeated venesection is, at least comparatively, pernicious. By the practitioners of the metropolis it has been generally abandoned. But it is to be lamented, that in the best school of medicine in the island, the *buffy coat* is still, in this instance, a signal for depletion, in spite of the knowledge, that it will appear as long as the blood flows, in this fever, and that it appears in other cases (as in the paroxysm of an intermittent) where they never dream of bleeding; and in spite of the many facts and high authorities, which appeared against

the practice. We trust that this volume will be perused, there and elsewhere, with the attention which it merits; and that the inductions of cautious experience will be permitted to prevail over the delusions of ingenious speculation.

ART. V.—*The Secret History of the Court and Cabinet of St. Cloud, in a Series of Letters from a Gentleman at Paris to a Nobleman in London, written during the Months of August, September, and October,* 1805. *In three Vols.* 8*vo.* Murray. 1806.

DID we know how far we should be justified in attaching credit to the contents of the present extraordinary publication, we should not scruple to pronounce it one of the most interesting works that has for many years appeared before the public. Its tenor is sufficiently designated by the title-page, and it contains a history of crimes, which an Englishman, accustomed to the social regularity and comparatively rigid morals of this country, has difficulty in conceiving to exist. Moreover, the present history comes in a very questionable shape. Its author was in the military service of France under the old government, and naturally retains the most determined antipathy to the revolutionary emperor and his creatures; and his statements will be received with the greater caution, as they are not brought forward with that judicious candour that becomes either the man of talents and of honour, or the historian who is bold in the confidence of truth; but are marked by an indiscriminating and scurrilous abuse of every partisan of the present dynasty, and every enemy of the house of Bourbon, as well as an attempt to defend or praise many suspicious characters who are hostile to the imperial government. As some excuse for this acerbity it will indeed be recollected, that allowances are to be made for the exasperated feelings of a man deprived of his honours, and perhaps his livelihood. But still there may be good reason for allowing to this secret history a considerable share of our belief. Without recurring to the enormities, notorious to every school-boy, which disgraced the noblest patrician families of Rome after the extinction of the republic, or which were repeated by the most illustrious families at Constantinople in the flourishing periods of the Greek empire, we need only turn our attention to the very country which is the scene of the present memoirs, and we shall find that the disgraceful chronicles of the French court under the

Bourbon princes, do not, in point of oppression, profligacy, injustice, and every species of vice, at all yield to those of the imperial family of Buonaparte. If such was the character of the noblest families of Europe, proud of their high and honourable descent, what shall we expect from a court whose members were lately the lowest of the people, the very dregs of society? Who needs to be informed of the corruptive effects of suddenly acquired wealth and power on minds unenlightened by education, and regardless of honourable fame?

The present memoirs, we understand, experience very general perusal in this country, and have probably before this time been in the hands of most of our readers. We shall not, therefore, give a detailed account of them, which indeed could only be done by making more copious extracts than we approve of; but having laid before the reader our general opinion of the work, we shall add a couple of specimens, and leave the rest to the judgment of each individual. The first is from vol. i. p. 52.

'Thanks to Talleyrand's *political* emigration, our government has never been in ignorance of the characters and foibles of the leading members among the emigrants in England. Otto, however, finished their picture, but added some new groups to those delineated by his predecessor. It was according to his plan, that the expedition of Mehée de la Touche was undertaken, and it was in following his instructions that the campaign of this traitor succeeded so well in Great Britain.

'Under the ministry of Vergennes, of Montmorin, and of Delessart, Mehée had been employed as a spy in Russia, Sweden, and Poland, and acquitted himself perfectly to the satisfaction of his masters. By some accident or other, Delessart discovered however, in December 1791, that he had, while pocketing the money of the cabinet of Versailles, sold its secrets to the cabinet of St. Petersburgh. He of course was no longer trusted as a spy, and therefore turned a Jacobin, and announced himself to Brissot as a persecuted patriot. All the calumnies against this minister in Brissot's daily paper, *Le Patriot François*, during January, February, and March 1792, were the productions of Mehée's malicious heart and able pen. Even after they had sent Delessart a state prisoner to Orleans, his inveteracy continued, and in September the same year, he went to Versailles to enjoy the sight of the murder of his former master. Some go so far as to say, that the assassins were headed by this monster, who aggravated cruelty by insult, and informed the dying minister of the hands that stabbed him, and to whom he was indebted for a premature death.

'To these, and other infamous and barbarous deeds, Talleyrand was not a stranger, when he made Mehée his secret agent, and entrusted him with the mission to England. He took therefore such

steps, that neither his confidence could be betrayed, nor his money squandered. Mehée had instructions how to proceed in Great Britain, but he was ignorant of the object government had in view by his mission; and though large sums were promised if successful, and if he gave satisfaction by his zeal and discretion; the money advanced him was a mere trifle, and barely sufficient to keep him from want. He was therefore really distressed, when he fixed upon some necessitous and greedy emigrants for his instruments to play on the credulity of the English ministers in some of their unguarded moments. Their generosity in forbearing to avenge upon the deluded French exiles, the slur attempted to be thrown upon their official capacity, and the ridicule intended to be cast on their private characters, has been much approved and admired here by all liberal minded persons; but it has also much disappointed Buonaparte and Talleyrand, who expected to see these emigrants driven from the only asylum, which hospitality has not refused to their misfortunes and misery.

'Mehée had been promised, by Talleyrand, double the amount of the sums which he could swindle from your government; but though he did more mischief to your country than was expected in this; and though he proved, that he had pocketed upwards of ten thousand English guineas, the wages of his infamy, when he hinted about the recompense he expected here, Durant, Talleyrand's *chief du bureaux*, advised him *as a friend*, not to remind the minister of his presence in France, as Buonaparte never pardoned a Septembrizer, and the English guineas he possessed might be claimed and seized, as national property, to compensate some of the sufferers by the *unprovoked* war with England. In vain did he address himself to his fellow-labourer in revolutionary plots, the counsellor of state Real, who had been the intermedium between him and Talleyrand, when he was first inlisted among the secret agents: instead of receiving money he heard threats; and therefore, with as good grace as he could, he made the best of his disappointment; he sported a carriage, kept a mistress, went to gambling houses, and is now in a fair way to be reduced to the *statu quo* before his brilliant exploits in Great Britain.

'Real, besides the place of a counsellor of state, occupies also the office of a director of the internal police. Having some difference with my landlord, I was summoned to appear before him at the prefecture of the police. My friend M. de Sab—r, formerly a counsellor of the parliament at Rouen, happened to be with me when the summons was delivered, and offered to accompany me, being acquainted with Real. Though thirty persons were waiting in the anti-chamber at our arrival, no sooner was my friend's name announced, than we were admitted, and I obtained not only *more justice* than I expected, or dared to claim, but an invitation to Madame Real's tea party the same evening. This *justice* and this politeness surprised me, until my friend shewed me an act of forgery, in his possession, committed by Real in 1788, when an advocate of

the parliament, and for which the humanity of my friend alone prevented him from being struck off the rolls, and otherwise punished.

'As I conceived my usual societies and coteries, could not approve my attendance at the house of such a personage, I was intent upon sending an apology to Madame Real. My friend, however, assured me, that I should meet in her saloon persons of all classes and of all ranks; and many I little expected to see associating together. I went late, and found the assembly very numerous: at the upper part of the hall were seated princesses Joseph and Louis Buonaparte, with Madame Fouché, Madame Rœderer; the *ci-devant* Duchess de Fleury, and Marchioness de Clermont. They were conversing with M. Mathew de Montmorency; the contractor (a *ci-devant* lacquey) Collot; the *ci-devant* Duke Fitzjames, and the legislator Martin, a *ci-devant* porter: several groups in the several apartments were composed of a similar heterogeneous mixture of *ci-devant* nobles, and *ci-devant* valets; of *ci-devant* princesses marchionesses, countesses, and baronesses, and of *ci-devant* chambermaids, mistresses, and poissardes. Round a gambling table, by the side of the *ci-devant* Bishop of Autun, Talleyrand, sat Madame Hounguenin, whose husband, a *ci-devant* shoeblack, has, by the purchase of *national* property, made a fortune of nine millions of livres; 375,000l. Opposite them were seated the *ci-devant* Prince de Chalais, and the present Prince Cambaceras, with the *ci-devant* Countess de Beauvais, and Madame Fauve, the daughter of a fishwoman, and the wife of a tribune, a *ci-devant* barber. In another room the Bavarian minister Cetto was conferring with the spy Mehée de la Touche; but observed at a distance by Fouché's secretary, Desmarets, the son of a taylor at Fontainbleau, and for years a known police spy. When I was just going to retire, the handsome Madame Gillot, and her sister Madame de Soubray, joined me. You have perhaps known them in England, where, before their marriage, they resided for five years with their parents, the Marquis and Marchioness de Courtin; and were often admired by the loungers in Bond-street. The one married for money, Gillot, a *ci-devant* drummer in the French guard, but who, since the revolution, has, as a general, made a large fortune; and the other united herself to a *ci-devant* Abbé, from love; but both are now divorced from their husbands; who passed them without any notice while they were chatting with me. I was handing Madame Gillot to her carriage, when from the staircase, Madame de Soubray called to us not to quit her, as she was pursued by a man whom she detested, and wished to avoid. We had hardly turned around, when Mehée offered her his arm; and she exclaimed with indignation, " how dare you, infamous wretch, approach me, when I have forbid you ever to speak to me. Had you been reduced to become a highwayman, or a house-breaker, I might have pitied your infamy—but a spy—is a villain who aggravates guilt by cowardice and baseness; and can inspire no noble soul with any other sentiment but abhorrence, and the most sovereign contempt." Without being disconcerted, Mehée

silently returned to the company, amidst bursts of laughter from fifty servants, and as many masters, waiting for their carriages. M. de Cetto (the Bavarian envoy) was among the latter, but though we all fixed our eyes stedfastly upon him, no alteration could be seen on his diplomatic countenance: his face must surely be made of brass, or his heart of marble.'

The very name of Captain Wright will excite an interest in every British reader; we shall therefore insert the author's statement of his sufferings and death.

'The unexampled cruelty of our government to your countryman, Captain Wright, I have heard reprobated even by some of our generals, and public functionaries, as unjust as well as disgraceful. At a future General Congress, should ever Buonaparte suffer one to be convoked, except under his own auspices and dictature, the distinction and treatment of prisoners of war require to be again regulated; that the valiant warrior may not for the future be confounded with, and treated as a treacherous spy, nor innocent travellers provided with regular passes, visiting a country either for business or for pleasure, be imprisoned, like men taken while combating with arms in their hands.

'You remember no doubt, from history, how many of our ships that, during the reigns of George the First and Second, carried to Ireland and Scotland, and landed there, the adherents and partizans of the house of Stuart, were captured on their return or on their passage: and that your government never seized the commanders of these vessels, to confine them as state criminals, and much less torture or murder them in the Tower. If I am not mistaken the whole squadron which, in 1745, carried the Pretender and his suite to Scotland, was taken by your cruizers; and the officers and men experienced no worse or different treatment than their fellow prisoners of war; though the distance is immense, between the crime of plotting against the lawful government of the Princes of the House of Brunswick, and the attempt to disturb the usurpation of an upstart of the *House* of Buonaparte. But even during the last war, how many of our ships of the line, frigates, and cutters, did you not take, which had landed rebels in Ireland, emissaries in Scotland, and malefactors in Wales; and yet your generosity prevented you from retaliating, even at the time when your Sir Sidney Smith and this same unfortunate Captain Wright were confined in our state prison of the Temple! It is with governments as with individuals; they ought to be just before they are generous. Had you, in 1797 or 1798, not endured our outrages so patiently, you would not now have to lament nor we to blush for the untimely end of Captain Wright.

'From the last time that this officer had appeared before the criminal tribunal which condemned Georges and Moreau, his fate was determined on by our government. His firmness of

fended, and his patriotism displeased; and as he seemed to possess the confidence of his own government, it was judged that he was in its secrets; it was therefore resolved, that if he refused to become a traitor he should perish a victim. Desmarets, Fouché's private secretary, who is also the secretary of the secret and *haute* police, therefore ordered him to another private interrogatory. Here he was offered a considerable sum of money, and the rank of an admiral in our service, if he would divulge what he knew of the plans of his government, of its connections with the discontented in this country, and of its means of keeping up a correspondence with them. He replied, as might have been expected, with indignation to such offer and to such proposals, but as they were frequently repeated with new allurements, he concluded with remaining silent, and giving no answers at all. He was then told, that the torture should soon restore him his voice; and some select gens-d'armes seized him and laid him on the rack: there he uttered no complaint, not even a sigh, though instruments the most diabolical were employed, and pains the most acute must have been endured. When threatened, that he should expire in torments, he said, "I do not fear to die, because my country will avenge my murder, while my God receives my soul." During the two hours of the first day that he was stretched on the rack, his left arm and right leg were broken, and his nails torn from the toes of both his feet; he then passed into the hands of a surgeon, and was under his care for five weeks; but before he was perfectly cured he was carried to another private interrogatory, at which, besides Desmarets, Fouché and Real were present.

'The minister of police now informed him, that from the mutilated state of his body, and from the sufferings he had gone through, he must be convinced that it was not the intention of the French government ever to restore him to his native country, where he might relate occurrences which the *policy* of France required to be buried in oblivion; he therefore had no choice, between serving the emperor of the French or perishing within the walls of the prison where he was confined. He replied, that he was resigned to his destiny, and would die as he had lived, faithful to his King and to his country.

'The man in the full possession of his mental qualities and corporeal strength, is, in most cases, very different from that unfortunate being whose mind is enervated by sufferings, and whose body is weakened by wants. For five months, Captain Wright had seen only gaolers, spies, tyrants, executioners, fetters, racks, and other tortures; and for five weeks, his food had been bread, and his drink water. The man who, thus situated, and thus perplexed, preserves his native dignity, and innate sentiments, is more worthy of monuments, statues, or altars, than either the legislator, the victor, or the saint.

'This interrogatory was the last undergone by Captain Wright. He was then again stretched on the rack; and what is called by our regenerators, the INFERNAL torments, were inflicted on him. After being pinched with red-hot irons all over his body, brandy mixed with gunpowder was infused in the numerous wounds, and

set fire to several times, until nearly burned to the bones. In the convulsions, the consequence of these terrible sufferings, he is said to have bit off a part of his tongue; though as before, no groans were heard. As life still remained, he was again put under the care of his former surgeon; but as he was exceedingly exhausted, a spy in the dress of a protestant clergyman, presented himself, as if to read prayers with him. Of this offer he accepted; but, when this man began to make some insidious questions, he cast on him a look of contempt, and never spoke to him more. At last, seeing no means to obtain any information from him, a mameluke last week strangled him in his bed. Thus expired a hero, whose fate has excited more compassion, and whose character has received more admiration here, than any of our *great* men who have fallen fighting for our Emperor. Captain Wright has diffused new rays of renown and glory on the British name, from his tomb, as well as from his dungeon.

'You have certainly a right to call me to an account for all the particulars of this scandalous and abominable transaction; and though I cannot absolutely guarantee the truth of the narration, I am perfectly satisfied of it myself, and I hope to explain myself to your satisfaction. Your unfortunate countryman was attended by, and under the care of a surgeon of the name of Vaugeard, who gained his confidence, and was worthy of it, though employed in that infamous gaol. Either from disgust of life, or from attachment to Captain Wright, he survived him only twelve hours; during which he wrote the shocking details I have given you, and sent them to three of the members of a foreign diplomatic corps, with a prayer to have them forwarded to Sir Sidney Smith, or to Mr. Windham; that those his friends might be informed, that to his last moment, Captain Wright was worthy of their protection and kindness. From one of those ministers I have obtained the original, in Vaugeard's own hand writing.

'I know that Buonaparte and Talleyrand promised the release of Captain Wright to the Spanish ambassador; but at that time, he had already suffered once on the rack, and this liberality on their part was merely a trick to impose upon the credulity of the Spaniard, or to get rid of his importunities. Had it been otherwise, Captain Wright, like Sir George Rumbold, would himself have been the first to announce in your country the recovery of his liberty.'

ART. VI.—*The Female Revolutionary Plutarch, containing Biographical, Historical, and Revolutionary Sketches, Characters, Anecdotes, &c. By the Author of the Revolutionary Plutarch, and the Memoirs of Talleyrand. In 3 Vols. 12mo.* 1*l.* 1s. Murray. 1805.

THE remarks offered on the foregoing article, are applicable to the 'Female Revolutionary Plutarch,' which is from

the pen of the same author. It consists of biographical accounts of the females of the Buonaparte family, and of other women distinguished in France by their virtues or vices, their rank, their crimes, or their misfortunes, during that revolution which has convulsed the world.

The following interesting account of an unfortunate lunatic, there will at all events be no reason to doubt:

'In the forenoon of the 2d of November, 1794, a young and beautiful female about eighteen, dressed in the deepest mourning, attracted a crowd about her on the Pont Neuf by her lamentations and her tears. By feeling expressions, and pathetic though incoherent language and manners, she called for the pity, and demanded the support of the passengers. She said that she was their queen, whom regicides had beheaded, but whom Providence on that day, her former birth-day, had restored to life. She displayed before the people some deep scars round her neck, the marks of the guillotine, which, she said, would never be healed before the dauphin, her son, ascended the throne of his ancestors. Her good husband, their king, Louis XVI. she informed them, would never more appear upon earth, being seated in heaven on the right hand of his Saviour, by the side of St. Louis, where he prays to convert and forgive his assassins. She declared that she every night visited her children in the Temple, but that she was ordered from above to shew herself during the day, a living example of divine goodness, to warn Frenchmen of eternal perdition.

'She interrupted her speech every moment with prayers for the living and for the dead, for friends and for foes. She always ended her devotion with imploring Divine Providence for the repose of the soul of Louis XVI. and for the preservation of her son and daughter. When asked by brutal intruders whether she had heard any thing of Robespierre in the other world, she turned pale and almost fell into fits; but her tears relieved her, and she answered, stammering, "Yes, yes! ah! how the monster suffers! the devils day and night moving his entrails with a red-hot poker, burning, but never consuming them."

'The number of persons collected round her, or rather the compassion she seemed to excite, caused the police-agent to desire her to walk with him, as he wished to speak with her; but the mob interfered, saying, it was a cruelty to arrest an innocent and harmless woman, whose insanity itself was tenderness and charity, and no doubt the effect of some severe afflictions: he was therefore for that time obliged to relinquish his prey. She had indeed, between praying and speaking, distributed among those near her, whose external appearance bespoke want, both what money she had, and a great part of her clothes, and almost every thing but her mourning gown. She refused, however, to part with a medallion, having a portrait of Louis XVI. on one side, and those of his two children, the prince and the dauphin, on the other.

'In a quarter of an hour the police-agent returned, accompanied with eight gens d'armes, and carried her off by force to the guard-house, and thence to the police-office, where, after some questions, she was ordered to be shut up among the female lunatics in the hospital of *La Salpetrière*. She had not been there many days before she began, by the mildness of her character, by her gentility and compassionate behaviour, and by some other qualities, to obtain an extraordinary power and influence over her fellow-sufferers, who considered her as a superior being, or, as she would have it, as their sovereign, and attended and waited on her as such.

'At *La Salpetrière*, as well as in most other buildings in France where persons afflicted with a derangement of their intellects are confined, small houses, or rather cabins, are constructed in several rows, called *les petites maisons*, where each individual occupies a separate one. Those who are raving or supposed dangerous, are chained, and shut up night and day. The others known to be harmless, are permitted to walk about between the row of houses in the inclosure during the day, and are only locked up after dark.

'In a few weeks Marie Antoinette had organized in this mad-house a kind of court, then as *unique* in its kind as those of the empresses of the French and of the Haytians are in our days; with the only difference that while their courtiers are guilty rogues with depraved hearts, hers were innocent fools with disordered brains. She had her levees and her assemblies, her circles and her drawing-rooms, her ladies in waiting, and her favourites; all of whom she obliged to pray with her, as well as to attend on her.

'In France the public mad-houses are open to all decent visitors, and the confined persons are permitted to receive presents in money, clothes, or in any thing not judged hurtful or dangerous. The scene on the Pont-Neuf had made known to the Parisians the existence of poor Marie Antoinette, and she daily received some contribution bestowed by pity or by curiosity. Every thing given her, she shared with her fellow-sufferers, with the exception of paper, which she wanted for her voluminous correspondence with all the *other* sovereigns of Europe, to whom she wrote by every mail, and for letters to her children, to whom she wrote twice a day. For certain hours every day she shut herself in her small apartment, which she called her private cabinet, there to deliberate undisturbed on the affairs of state. To the surprize of all visitors, her letters and dispatches were, for the greatest part, sensibly, well and properly written for the station of a sovereign, for the rank of a queen, and for the feelings of a mother. They displayed evident proofs not only of a liberal education and a knowledge of the world, but of talents above the usual level of her sex.

'As long as she was saluted as a queen, addressed as a princess, and treated with the respect she thought due to a person of such elevated birth, she would converse reasonably even for an hour together; but if she was contradicted, or treated with ridicule, contempt, or even neglect, she first began to talk absurdly, then extravagantly,

and generally concluded with falling into fits, from which she recovered sooner if those about her prayed aloud for the repose of the soul of Louis XVI., for the prosperity of his offspring, or for the restoration of monarchy.

'Being exceedingly cleanly, and even nice in her person, she always began the day by washing and cleaning herself, assisted by some other lunatics whom she styled her maids of honour. That done, her room was swept, and her bed made. She afterwards assembled round her all the other unfortunate recluses, and read the morning prayers according to the Roman Catholic ritual in Latin, never leaving out, *Domine, fac salvum regem nostrum*, and *Domine, fac salvam reginam nostram*. When the prayers were over, she took some milk and bread for her breakfast, which she ate in public. After breakfast she dismissed her attendants, and shut herself up to dispatch her correspondence, which occupied her till the hour of dinner. That repast over, and prayers said, she gave audience to petitioners, heard complaints, decided the wrongs, and settled the differences of her lunatic subjects. These affairs of state being arranged, she took some bread and milk for supper, and convoked her attendants for evening prayers, which she said publicly. Twice in the week, on Wednesday and Saturday, she held her public drawing room in the forenoon, and gave private audiences in the afternoon. On Sundays, some time after the grand mass was supposed to be over, when the weather was fine and permitted it, she took a public walk between the two rows of *petites maisons*, amounting in *La Salpetrière* to near one hundred and fifty, inspected her subjects and their dwellings, complimented those she found clean and in order, and reprimanded those who were dirty, or who had behaved disorderly. When the weather was rainy or cold, she invited some particular favourites to her room to pray with her, and afterwards ordered them to visit some inferior favourites, and to say prayers with them.

'When any one was ill, she always attended in person to administer them medicines or consolation, and to pray with them. On such occasions she even took from her own necessary allowance to procure them relief or comfort. By such a conduct, or from causes which the medical men at Paris, even those who have made the disease and cure of madness their particular study, have not been able satisfactorily to explain, she was not only respected but feared by all those in a similar situation, and confined with her.

'Female lunatics are in France chiefly under the care of the sisters of charity, nuns of the religious order of charity. They have taken vows, and regard it as a sacred duty to pass their lives in the abodes of misery, in prisons, in mad-houses and hospitals, to relieve suffering humanity. They are never harsh, but always kind and humane to those they attend, and therefore are always beloved and seldom disobeyed; but even they were sometimes under the necessity of calling the assistance of Marie Antoinette, whose sway and commands none of the unfortunate persons resisted. She had established a kind of etiquette or of police. Those who offended her, or

were refractory, she excluded from her charity or her prayers. To be threatened with the queen's displeasure, was alone a punishment sufficient to keep quiet and clean those who retained the smallest portion of understanding.

'This sovereign of French lunatics obtained quarterly from some unknown persons, a new wardrobe, and a sum of money was left at the same time with the superior sister of charity. It is not known from whom these regular presents came. Many thought that they were sent by a secret royalist society; others by her parents or relations. The former is improbable; at that time, as ever since, the royalists were too little united, too poor, and too much persecuted, to perform such acts of charity.

'Notwithstanding all researches of the police, and all attempts of physicians and priests, her family name, or who she was, could never be discovered. She said even on her death-bed, though tolerably collected, that her name was Marie Antoinette, that she was an Austrian arch-duchess, daughter of Maria Theresa, the Empress of Germany, when she was married to Louis XVI. The last words she spoke were, "Thus expires a queen of France a second time before her son reigns."

'The cause of her death was as extraordinary as the latter part of her life had been. A little old, plump, and ugly woman, whose fancy was to believe herself the Empress of Russia, was shut up in *La Salpetrière*. She not only refused to acknowledge the Queen of France her superior, but one evening, when Marie Antoinette had gone early to bed, stole out of her room both her mourning dress and the medallion with her portrait of Louis XVI. and his children. Though the next day her lost treasure was restored, she never recovered from the effect of the outrage which she thought offered to royalty in distress by an impostor and intruder. She no more appeared in public, but fell into a rapid decline, and expired on the 20th of July, 1799. When it was known that she was dead, the pretended Empress of Russia was nearly killed by the other lunatics as the cause of the death of their queen, and the police was obliged to remove her to another mad-house.'

The author's whimsical account of the wedding-night of the philosophic Madame de Stael, will be believed with caution; but we recommend it to the attention of those gentlemen, who are partial to learned ladies:

'When the bride and the bridegroom were left alone, the latter began to undress, and the former to philosophize. From politeness, he listened. She began a long and elaborate speech concerning the physical difference in the natural construction of both sexes. She gave her opinion concerning the propagation of the human species from the creation of the world, which, by the bye, she assured him had never been created, but with little variation existed from all eternity, and would continue to exist to all eternity. She inclined much to the system of Buffon, that the globe had been formerly

covered with water, and that of course our first ancestors were either fishes or amphibious animals. "But, my dear," interrupted the baron, "let us go to bed, it is getting late." "Not before I have done discussing these interesting topics," answered the baroness, "with which I am sure you and your countrymen are but little acquainted. For example: can you explain how a fœtus, which can remain in the womb of a woman for nine months without a breath of air, will, after its birth, die in a moment for want of air, if shut up in a sack or in a drawer? Your silence evinces your ignorance, and your yawning your want of genius. Come, give me from the closet behind you, the skeleton Dr. Sue has so kindly lent me, and I will in a moment explain the whole mystery." She then read a lecture on anatomy, as well and with as much gravity as the doctor himself could have done. How long she would have gone on in this strain, it is difficult to determine, had not the snoring of the baron interrupted her, and shocked her to the highest degree. From that moment she conceived the most despicable opinion of his abilities, and of his application to improve himself by her superior capacity. She told him so, and continued to think so until the last hour of his life. He begged a thousand pardons for his inattention, which was owing entirely to fatigue, having the night before been kept up by the lectures of her mother, nearly on the same subject. He intreated her to go to bed, as it was nearly day-light. "What would the world say," retorted she, "if the daughter of the great philosophers, Monsieur and Madame Neckar, and a philosopher herself, should pass her wedding-night like the ignorant daughter of a common mechanic? No, Sir, do not put the philosophical wife you have the happiness to possess, upon the same level with the unlearned Duchess of F., with the illiterate Marchioness of L., or the dull Countess of C., who all went to bed on their wedding-nights before their bridegrooms, without either receiving, or giving, or perhaps thinking of the difference between the married and unmarried state, and its consequences, being as little informed with regard to the production of their offspring, as my bitch Bijou is of the littering of her puppies. Is it surprising if generations of fools descend from such parents? To punish you for your indocility, I shall now leave you, and go to bed in my former apartment. If you do not listen more attentively to my lectures to-morrow night, believe me, I shall remain another night a maid, and persevere so long *in statu quo*, and in not going to bed with you, till I shall finally vanquish your obstinacy." The baron prayed and intreated in vain; away she went, and the next day at dinner published before fifty persons the philosophical manner which distinguished her wedding-night from those of the vulgar and ignorant. The poor baron blushed, but all the guests, who were also philosophers as well as her father and mother, applauded and even congratulated him on such a treasure of a wife. It is said, that it was not till the sixth night after his marriage that the baron ceased to sleep alone, and probably his wife's philosophical stoicism would then have continued for months, had he not threatened to leave

France and return to Sweden, sooner than remain the laughing-stock of all the Parisians of both sexes, who were not initiated in the philosophical secrets, or of the philosophical tribe. Madame Stael had taken care to send round to her friends a bulletin of her connubial proceedings, as a proof of the power of reason over the passions in a strong mind, as she always pretended that she was doatingly fond of a husband she so unfeelingly exposed to pains, as well as to ridicule and contempt.'

ART. VII.—*Principles and Practice of Naval and Military Courts Martial, with an Appendix illustrative of the Subject. By John M'Arthur, Esq. Second Edition, on an entire new Plan, with considerable Additions and Improvements.* 2 *Vols.* 8*vo.* Butterworth, Egerton, &c. 1805.

MR. M'Arthur presented the public with his first 'Treatise on Naval Courts Martial' in 1793, and has since distinguished himself as the author of 'Financial and Political Facts of the Eighteenth and present Century.' This edition is considerably enlarged, and includes the principles and practice of military as well as naval courts martial.

Mr. M'Arthur has undoubtedly the merit of being the first who turned his attention to this important branch of criminal law, and the additional industry and experience displayed in the work before us, have essentially increased the value of his labours, and cannot fail to be productive of much practical utility.

Some intelligent and constitutional writers, among others Mr. Justice Blackstone, have viewed the large discretionary powers of courts martial, particularly in military service, with feelings of apparent regret and apprehension; and have expressed a desire to see the power of the crown to create offences, abridged, and the punishments in various cases, more particularly specified. Other writers have not scrupled to condemn the system altogether, and have declaimed upon the injustice of depriving so many British subjects of their rights and privileges as citizens. Every evil arising from ignorance, prejudice, and oppression is contemplated as the necessary, or at least the probable consequence of the present mode of administering criminal justice in the navy and army. In answer to these general assertions, we are ready to admit that this, like all other institutions, is susceptible of improvement, and that as experience from time to time points out obvious imperfections, remedies become ne-

cessary, and ought to be adopted; but to think of preserving the peculiar discipline and subordination necessary to the very existence of fleets and armies, upon the principles of the common law, is absurd and chimerical. A strict but rational military code, applicable to the urgency of circumstances, is indispensably essential to the nature of the service. Under the existing system, the most atrocious crimes only are repressed by the certainty of the last punishment. Life and limb are safe in all cases, except where the offence and punishment are previously specified and sanctioned by authority of parliament, and where discretion is given, it is not calculated to indulge caprice, cruelty, and oppression, but to give free scope to the operation of mercy and humanity, whenever they can be exercised consistently with justice and the paramount interests of the public service. To suppose that this authority is likely to be perverted and abused, is a libel upon the general character of those who are entitled to sit as members of courts martial. The high sense of honour which animates the minds and influences the conduct of British officers, is a sure and satisfactory pledge of anxiety to do their duty with integrity, impartiality, and moderation. Profligate and abandoned characters may utter occasional complaints, but we are persuaded that the general sentiment which pervades both army and navy, is no sensation of regret at being deprived of any civil right, but a desire chearfully to submit their conduct to the judgment of their officers, and from their hands to receive praise or censure, reward or punishment.

We are at the same time aware, that members of courts martial, though actuated by every fair and honourable intention, cannot be expected to possess that fund of legal information and acuteness which ought to distinguish judges, who apply an almost undivided attention to the study of the law as a profession. A bare perusal of the articles of war and the statutes on which they are founded, must leave the officer in many cases in a state of uneasy doubt and perplexity. Difficulties will present themselves, errors both in form and substance will intervene, and even by involuntary mistakes, substantial justice may be delayed or frustrated. Uncertainty, inconsistency, or indecision under such circumstances, are serious evils, and these remarks certainly furnish an objection of apparent consequence to the constitution of courts martial. It is at the same time obvious, that this objection must lose weight in proportion to the introduction of precision and uniformity in the proceedings, and

the diffusion ofaccurate and valuable information upon the various matters of law and fact which may come under the cognizance of a court martial. To advance this laudable purpose is the object of the treatise before us, and the author has successfully exerted himself to render it worthy of universal notice and encouragement. The general plan of the work, is to shew the origin and authority of courts martial, the fundamental laws by which they are governed, the peculiar powers of courts of inquiry, of general, regimental, garrison and detachment courts martial, and the duties attached to the important office of judge advocate. The second book contains the practical proceedings, from bringing offenders to trial, to judgment and execution; interspersed with the necessary observations which present themselves in the course of the inquiry upon pleas in bar, the competency of witnesses, and the rules and doctrine of evidence. A copious appendix is subjoined, containing a variety of useful and important papers and documents illustrative of the text, and approved precedents applicable to all the usual proceedings, from assembling the court to carrying the final sentence into execution.

General correctness, sound law, accurate statements, and authentic documents, ought of course to be the leading features of a work of this nature, so that it may be safely consulted by all, and particularly by those brave and honourable men on whom the important task is imposed of sitting both as judges and jurors, on the liberty, life, and character of their associates in arms. It is but justice to Mr. M'Arthur to say, that he seems to have spared no pains to accomplish this desirable end. A sufficient number of practical forms are given to meet all ordinary cases, an attention to which is of more consequence than superficial reasoners are inclined to admit. It gives a precision and uniformity to proceedings which in all legal inquiries, particularly of a criminal nature, tends materially to consolidate the principles upon which they are founded, to confirm and establish due authority, and to protect the accused against any unnecessary severity or positive injustice, which may result from capricious deviations from the ordinary practice.

After commenting upon the various offences and punishments, which are specifically enumerated in the articles of war, our author properly proceeds upon the principle, that courts martial, upon other points left to their discretion, are not to consider themselves vested with any unusual or arbitrary powers, but are bound to call to their aid, and to be guided by the rules and maxims of the common law, as far as the different nature of the proceedings admit their appli-

cation. In the definition of crimes accordingly, upon the conduct and privileges of prosecutors, prisoners, and witnesses, upon the mode of proof, and rules of evidence, he, in different parts of the work, introduces such leading legal principles and maxims as may be most generally useful, and afford officers the best assistance in the discharge of their respective duties.

Minute details, and subtle distinctions upon points of law are not to be expected, nor are they necessary in a work of this nature. It is not intended to make the members of courts martial expert lawyers, but to put them in possession of important and established rules, an attention to which will, generally speaking, lead their understandings to just and legal decisions, and enable them to avoid palpable or material errors. The author not being himself a professional man, has wisely consulted good legal authorities, refers to them at the bottom of the page, and generally adopts the language of the original from which the quotations are extracted. The correctness of the work in this respect, as far as it goes, may be relied upon, and we are not aware of any erroneous doctrine being laid down, calculated to mislead the court or parties in any matter of substantial importance.

A few points, however, have attracted our particular notice. In vol. ii. p. 159, it is asserted, that if a prisoner be tried for a crime, said to have been committed on a particular day of the month, and in the course of the trial, it is proved to have happened on a day different from what the charge sets forth, it is incumbent on the court martial to acquit him, and he is not liable to be tried a second time for the same offence. Mr. M'Arthur is led into this error on the authority of a case extracted from the Admiralty records, by which it appears, that upon the trial of a seaman in January, 1759, who was accused of attempting to desert, by swimming on shore on the 14th of November preceding, it being proved that the attempt was made on the 15th, he was acquitted.

Under whatever circumstances this acquittal may have taken place, it certainly ought not to be considered as an authority. By the established law, and uniform practice in all criminal cases even of the highest magnitude, the precise day laid in the indictment is not material upon the evidence, and we see no reason why a different rule should be adopted by courts martial. It is necessary only to observe, that the offence must be proved to have been committed previous to the charge or indictment being preferred, and within the time limited for the prosecution, where such limitation is in

any case assigned under the authority of an act of parliament.

In stating the cases, in which *copies* are admissible as evidence, the author introduces an extract from the trial of Major Gordon, where a compared and certified copy of an account current taken from the books of an auctioneer in Dominica, was offered in evidence, and very properly rejected, and yet a copy of the same account as transmitted to the commander in chief, under the signature of the chief justice of the island, was received. Mr. M'Arthur, probably from diffidence, and respect for the court, gives no opinion upon this himself; but we have no hesitation in thinking that the court were mistaken, misled perhaps by the idea that the document in the latter shape had something more of an official appearance; whereas in fact it appears to have been an account of that nature, of which no copy whatever could be evidence except it were proved to be in the actual power or custody of the adverse party.

The law of murder and manslaughter is defined with sufficient accuracy in the first volume; but in the second, where the author takes more particular notice of duelling, there is a want of precision; and we cannot see the propriety of giving a detailed account of the trial of Captain Macnamara, accompanied with the simple observation that the verdict in that case *appears* to be contrary to the opinion of the learned judge who presided, and has been much questioned. No lawyer can entertain a doubt upon the subject. The crime in that case most unquestionably amounted to manslaughter at least, and the verdict was directly contrary to law and against evidence. Whatever disposition there may be to put the most favourable construction upon this offence in making allowance for the operation of prejudice, custom, and the laws of honour, the law of the land ought always to be fairly and broadly stated, and we are at a loss to conceive any case in which homicide resulting from a duel does not amount to murder, except where the provocation, the quarrel, and the fight follow in immediate and uninterrupted succession from one continued transaction, and exclude every idea of coolness or deliberation.

Less than manslaughter it never can be, and the very principles on which duelling is founded, demanding the intervention of seconds, and other preparatory arrangements, can seldom reconcile to strict law even this favourable and mitigated construction.

Where there is much to praise we have no desire unneces-

sarily to find fault; but we should have been better pleased, if Mr. M'Arthur had in some instances adhered more strictly to a mere statement of facts, without introducing strong observations and animadversions, which the nature of the subject by no means required, and which are calculated to give some offence without answering any good purpose.

In noticing the statute 22 Geo. II. c. 33. s. 19., by which sentences of death by courts martial in cases of mutiny may be carried into execution without reporting the proceedings to the admiralty, or the commander in chief, as the case might otherwise require, Mr. M'Arthur thinks it must appear to posterity in a most extraordinary light, that at some recent trials at Spithead and in Portsmouth harbour for mutiny, the members of the court seemed to entertain doubts of the powers vested in them by the statute, and before they proceeded to trial, consulted the lords of the admiralty upon the subject, who directed that the proceedings should be reported as in other cases. He considers this to be a most dangerous precedent, involving a dereliction of independence on the part of the court, and an unwarrantable assumption of power on the part of the admiralty, and leading to the utter subversion of all acts, rules, and regulations for the government and discipline of his majesty's ships. We cannot help thinking that this borders a little upon declamation, and that posterity will see nothing either dangerous or extraordinary in the circumstance. The section of the act alluded to positively enacts that in all capital cases whatever, except those of mutiny, the proceedings of courts martial shall be reported to the lords commissioners, or commander in chief, when beyond the narrow seas, and sentence shall not be put in execution until their or his directions be given for that purpose. This unquestionably gives courts martial the power of inflicting immediate punishment without waiting for directions in such cases of mutiny, as may in their discretion require it; but it is ridiculous to suppose that they are bound peremptorily to exercise this power, and in no case to avail themselves, if they think proper, of the assistance and directions of superior authority. The mutiny in the fleet at Spithead, naturally excited the serious attention of government. The communication with the scene of action was easy and expeditious, and instead of being surprised at such an intercourse taking place, there would have been much greater cause of astonishment if government had not been consulted upon every stage of the proceeding. No right was relinquished or infringed; no undue power was assumed. The authority of courts martial in cases of mutiny remains un-

touched; and in the exercise of sound discretion may at all times be asserted as circumstances may require.

The manner in which the cases of Sir John Orde and Sir Hyde Parker are introduced and commented upon, we think equally objectionable.

'It appears,' (says our author, Vol. 1. p. 163), 'to be an established doctrine, that neither the lords commissioners of the admiralty, nor a commander in chief abroad vested with a power of assembling courts martial, can exercise a discretionary power, in rejecting charges or articles of accusation preferred against any officer, properly drawn up and specifically pointed.'

This opinion is founded upon what took place in the well known case of Sir Hugh Palliser and Admiral Keppel, on which occasion the admiralty board did not consider themselves at liberty to reject the charges preferred by Sir Hugh against the honourable admiral, but were bound to submit them to the consideration of a court martial.

In the case of Sir John Orde, however, the admiralty board, under the administration of Earl Spencer, acted upon a different principle; and although Sir John Orde preferred a specific charge against Lord St. Vincent, and demanded a court martial to try him for the same, Mr. M'Arthur considers it a most singular circumstance, that the lords commissioners refused to comply with his request. The case of Sir Hyde Parker was that of a commander in chief demanding a court of inquiry upon himself, which on that occasion also was refused, contrary, in the opinion of Mr. M'Arthur, to justice and general usage. The *ex parte* statements of Sir John Orde and Sir Hyde Parker in their respective cases, as contained in their letters to the admiralty, are introduced in the appendix. In animadverting upon their particular cases, Mr. M'Arthur, we think, has travelled a little out of his way. The only question which properly submitted itself to his consideration in a treatise of this nature, was, 'Have or have not the lords commissioners of the admiralty a discretionary power of refusing a court martial when demanded by one officer upon another, or by an officer of any rank upon himself?' And notwithstanding what passed in the debates upon the peculiar case of Admiral Keppel, we are of opinion that the lords commissioners ought to be, and are vested with such discretionary power. The words of the act are;

'It shall be lawful for the lord high admiral of Great Britain, or the commissioners for executing the office of lord high admiral for the time being, and they are hereby

respectively authorized, from time to time, *as there shall be occasion*, to direct, &c. of holding the courts martial.' Who then should judge of the occasion and expediency of holding a court martial, but those from whom, by authority of parliament, the power originates? Neither upon the letter of the act, much less on principles of sound policy, can it be contended that the lords commissioners of the admiralty, possessed of such extensive powers in the superintendance and employment of the whole naval force of the kingdom, are in this particular mere ministerial officers, subject to the resentment, folly, or caprice, of every individual in the service, and that the wisest plans and most important services may be delayed, obstructed, or defeated by unlimited and peremptory demands of courts martial, be the pretences what they may, either frivolous or serious. It is in vain to attempt to fix a limit by saying that the charge should be properly drawn up and specifically printed. Nothing can be more easy than to bring a charge within the articles of war, one of which, particularly the thirty-third, is so general as to comprehend every possible act which any individual in his own imagination may conceive to be unbecoming the character of an officer.

In short, we are satisfied that the admiralty are legally possessed of the discretionary power in question. The exercise of that discretion in any particular case is a distinct question, unconnected with law or general principles, and may of course, from interest, personal feeling, or want of information, create considerable difference of opinion; but we cannot admit the propriety of recording the partial statements of officers who consider themselves to be aggrieved. The board of admiralty neither do, nor ought they to be expected to publish the reasons of their decisions in any case; and without knowing the whole extent of the information they possess, and the full effect of the motives by which they are actuated, no fair and impartial opinion can be formed upon the subject.

No serious evil can be apprehended from the discretionary authority of this, more than of any other state department. Parliament, and particularly the House of Commons, as the constitutional guardians of the country's welfare, may at all times, when necessary, demand the production of all papers and correspondence connected with the public service, and adopt such measures as the respective cases may in their wisdom require.

We shall shortly take notice of a few other particulars. In mentioning a sentence of a court martial on major Browne of the 67th regiment, (vol. ii. p. 158,) by which hew as found

guilty of oppression to a soldier, suspended from pay and duty for 309 days, and ordered to pay the soldier 40l., Mr. M'Arthur, in a note, doubts whether the court did not exceed its authority. We have no doubt upon the subject, and conceive that a court martial can in no case award damages to a prosecutor or party aggrieved, but that such compensation, when proper, is recoverable only in a civil action.

By the mutiny act, a court martial, in the case of *desertion*, instead of inflicting a capital punishment may adjudge the offender to be transported as a felon. A case however is mentioned, (vol. ii. p. 202.) where a soldier being found guilty of *mutinous behaviour*, was adjudged to receive one thousand lashes, and to be transported for life; and an extract is introduced from the excellent opinion of the judge-advocate general, Sir Charles Morgan, who doubts whether such a judgment be warrantable in any case except that of desertion.

We concur entirely in opinion with the learned judge-advocate as far as it extends, and are further of opinion that, although in the articles of war which admit an alternative, the general words are 'such other punishment as a court martial may judge fit,' yet, upon principle, and from analogy to the common law, to which transportation is altogether unknown, this punishment cannot be legally awarded by any court in any case, except the power be given by an act of parliament in express words, and not merely by implication.

Mr. M'Arthur takes notice of the severity of the first branch of the 22d article of war for the navy, which inflicts death without mitigation or alternative, if any person in the fleet shall strike any of his superior officers, or draw or offer to draw, or lift up any weapon against him, being in the execution of his office. This offence most certainly may in many cases be of the very first magnitude; but we agree with our author, for the reasons he has given, in thinking that the possession of a discretionary power in this instance is equally proper and necessary as in several others where it is conferred. It seems to have escaped Mr. M'Arthur's attention, but it is remarkable that the original article in this respect, introduced by the statute 13 Car. II. c. 9, contains this discretionary alternative, and is distinguished by its conciseness and simplicity. The words are: 'None shall presume to quarrel with his superior officer upon pain of severe punishment, nor to strike any such person upon pain of death, or otherwise, as a court martial shall find the matter to deserve.'

It is equally observable that the 12th article, which by the statute 22 Geo. II. c. 33. admitted no alternative, but was altered by the 19 Geo. III. c. 17, contains also the discretionary power in the original article of the 13th Car. II.

Mr. M'Arthur expresses his surprise that in the 30th of the present naval articles of war, *robbery* only is mentioned, though the law of England makes a material distinction between robbery and theft. We cannot account for the omission, particularly as in the original article the words 'and theft,' are, we think, properly added.

At the end of the second volume is a chronological list of the principal naval trials by courts martial under the existing laws, from the year 1750 to 1793, which may be occasionally consulted as an object both of curiosity and utility. The cause of its not being continued down to the present time is stated in the preface as a matter of much more serious moment than it seems to deserve.

In the general execution of the work there is a defect in point of arrangment. The chapters are too long and miscellaneous, and might at any rate have been successfully divided into distinct sections. This want, however, is in a great measure supplied by a very useful and copious index.

We may conclude by observing, that the few objections which occur in perusing this work can be easily removed, and detract but little from its general merit and utility. To officers and others interested in the proceedings of courts martial, it must be a valuable acquisition, and cannot fail to enable them to perform their respective duties with additional attention to the just interests of all parties, and increased satisfaction to themselves.

ART. VIII.—*War in Disguise; or, the Frauds of Neutral Flags.* 8vo. 4s. 6d. Hatchard. 1806.

THE purport of this pamphlet is extremely important. The author endeavours to rouse a legislature and a people, long the dupes of brilliant but superficial oratory, by shewing that, under a succession of incompetent statesmen, the enemy suffer in their commercial interests, in appearance only; that France and Spain only change their flags in the present war, and that by chartering neutral vessels, their transmarine sources of wealth are scarcely impaired.

He affirms, and we fear with great truth, that the pro-

tection of the trade and revenue of our enemies from the fair effects of our naval arms, is not the only prejudice we sustain by the abuse of the neutral flag. To the same cause, which he justly calls *pestilent*, are to be ascribed various other direct and collateral disadvantages, the effects of which we have severely felt in the late and present war, and which now menace fatal consequences; for no useful effort can avail for our salvation, if the shield of an insidious neutrality is suffered between the enemy and the sword of our naval power.

These truths are of the greatest importance during the negotiations of American agents with ministers, who have been, and are still imposed upon by abstract ideas and abstract truths; and whose talents, hitherto circumscribed by parliamentary manœuvres, are out of their element in the intrigues of commercial politics.

The Americans are the modern Jews, possessing all the qualities of the ancient, under different masks. They pervade every country on the face of the earth, and with the phrases of liberty, morality, and religion, they deceive the most wary and the most hypocritical. Mr. Fox has had ample experience of the tribes of Israel; let him beware of the refined and complicated cunning of that race, whose Adam and Eve emigrated from Newgate.

We do not mean to affirm that America has not produced, or does not contain wise, great, and excellent men; but the general character of an American (and that character pervades its government) is avaricious selfishness and unprincipled cunning. During the various events of the French revolution, Americans have been the tools of all powers and all factions; and by holding the language of liberty, and serving the purposes of despotism, they have loaded themselves with the plunder of fools, and are spreading revolutionary riches for the cultivation of their native land.

There is yet a prize remaining—the trade and wealth of Great Britain—and the grand question of American policy is, how to transfer it to the United States.

Every war adds to the probability of proceeding in this view, and their present claim to bring the produce of the French islands to the European markets, if incautiously and weakly admitted, would greatly assist their purpose.

The author states this question in the following passage:

'It appears, then, on the whole, that our enemies carry on their colonial commerce under the neutral flag, cheaply as well as safely; that they are enabled, not only to elude our hostilities, but to rival

our merchants and planters, in the European markets; and that their comparative, as well as positive advantages, are such, as to injure our manufacturers, and threaten our colonies with ruin.

'That the hostile treasuries are fed by the same means with a copious stream of revenue, without any apparent pressure on the subject, a revenue which otherwise would be cut off by the war, or even turned into our own coffers, is a most obvious and vexatious consequence. Without the charge of defending his colonies, or their trade, by a single squadron or convoy, the enemy receives nearly all the tribute from them, that they would yield under the most expensive protection.

'Let it not be supposed, that even such produce as is imported *bonâ-fide* into neutral countries, and sold there without reshipment, fails to yield its portion of revenue to the hostile state.

'To prevent such a loss, our enemies have had recourse to various expedients; but chiefly to those, of either charging and receiving duties in the colony, on the exportation of the produce from thence; or taking bonds from persons resident in the mother country, in respect of every ship clearing out for, or intended to carry produce from the colonies, with condition either to land such produce in a port of the mother country, or pay the duties there.

'Sometimes, in order to encourage the performance of engagements to import into the mother country, which the proprietor, though an enemy, might, for greater safety, wish to violate, the bond has been conditioned for payment of double tonnage, or duties, in the event of the cargo being landed in any foreign port*.

'But Buonaparte, finding, I suppose, that the best way of securing an importation into France, was the actual previous payment of the whole French import duties, appears now to have generally prescribed that course. By custom-house certificates, found on board a Gallo-American East Indiaman, from the Isle of France lately condemned in the Admiralty, it appeared, that the proprietors had actually paid all the French import duties in advance, in the colony, and were, therefore, to be allowed to import the cargo into Nantz, duty free. Yet this ship, as usual, was ostensibly destined for New York †.

'Of the Spanish treasure shipped from South America, a great part may be reasonably regarded as nett revenue passing on the king's account; and from his treasury, it is, no doubt, copiously issued to supply the war chest of Buonaparte. Nor is his Spanish majesty at a loss to convert into specie, and draw over to Europe, those more cumbrous subjects of revenue, which he receives beyond the Atlantic; or to commute them there, in such a manner as may serve for the support of the colonial government, by the aid of his neutral merchants. To a single commercial house, he sold, or pretended to sell, all the tobacco in the royal warehouses in three of his South

* Cases of the Vrow Margaretta, Marcusson; Speculation, Roelofs, &c at the Cockpit, 1801.

† Case of the Commerce, Park, master, at the Admiralty, August 1805.

American provinces, for payment in dollars, or in such goods as could easily and advantageously be converted into specie in that country *.

'After attending to these facts, it will not be easy to discover in what way the hostile governments feel the pressure of the war, in regard to their colonial commerce.

'The private merchants, even scarcely seem to sustain any serious loss, except that their ships are unemployed. But transfers, real or ostensible, to neutrals, have, for the most part, obviated this inconvenience: and the government itself has, no doubt, been a liberal freighter, or purchaser, of such disengaged native bottoms as were fit for the invasion of England; a service for which our neutral friends have obligingly set them at leisure. The usurper, therefore, might, perhaps, be as popular among his merchants, as he seems anxious to be, if it were not for those naval blockades against which he is incessantly raving. If the British courts of admiralty would in that respect obligingly adopt his new code of maritime law, the commerce of France might cease to labour under any uneasy restraint.'

This is the subject of diplomatic discussion between the American agents and the English ministers. We hope Mr. Fox will recollect that he is not contending with them by parliamentary orations, but by a species of *finesse*, in which they are greatly his superiors.

Art. IX.—*An Examination of the British Doctrine which subjects to Capture a Neutral Trade not open in Time of Peace; containing a Letter from the Minister Plenipotentiary of the United States to Lord Mulgrave, late Secretary of State for Foreign Affairs. Second Edition. America printed.* 8vo. 5s. Johnson. 1806.

THIS is a laboured work and displays considerable learning in the province of commercial diplomacy. It is ascribed, and we believe truly, to the American secretary of state, Mr. Maddison, and it shews that America can furnish a minister acquainted with the duties of his station, and prepared for the difficulties that may occur in it.

We shall transcribe the passages in which the author's views are developed:

'First. The general rule being, that the trade between a neutral and belligerent nation is as free as if the latter were at peace with all nations, and the cases in which it is not as free being exceptions to

* Case of the Anna, Catharina, 4 Robinson, 107.

the general rule, the exceptions, according to a received maxim of interpretation, are to be taken strictly against those claiming the benefit of the exceptions, and favourably for those claiming the benefit of the general rule.

'Secondly. The exceptions being founded on a principle of necessity, in opposition to ordinary right, the necessity ought to be evident and urgent. In proportion as the necessity may be doubtful, and still more in proportion as the sacrifice of neutral interests would exceed the advantage to the belligerent, the exception fails.

'Thirdly. The progress of the law of nations, under the influence of science and humanity, is mitigating the evils of war, and diminishing the motives to it, by favouring the rights of those remainingat peace, rather than of those who enter into war. Not only are the laws of war tempered between the parties at war, but much also in relation to those at peace.

'Repeating, then, that every belligerent right to controul neutral commerce, must, as an exception to the general freedom of commerce, be positively and strictly proved; and the more strictly, as the exceptions are in a course of restriction rather than extension; the question is ready for examination, whether it be a part of the law of nations, that a trade ordinarily shut in time of peace, and opened to neutrals in time of war, on account of the war, is liable, as much as a trade in contraband of war or with a blockaded port, to capture and condemnation.

'It will not be overlooked, that the principle, as thus laid down, does not extend to any of the cases where a new trade, though opened during a war, is not opened *on account* of the war, but on considerations which would produce the same measure if no war existed: from which follows another important observation; that taking into view the probable occurrence of such considerations, the still greater probability of a mixture of such with considerations derived from the war, the impossibility of distinguishing the proportion of these different ingredients in the mixture, with the evident disadvantage of rendering more complicated, instead of simplifying, a rule of conduct between independent nations, to be expounded and enforced by one of the parties themselves, it would seem to require no great effort of candour to acknowledge the powerful objection in practice to such a principle, were it really embraced by the most specious theory.

'But without dwelling on this view of the subject, however just in itself, the principle in question will be tried:

'First—by the writings most generally received as the depositories and oracles of the law of nations;

'Secondly—by the evidence of treaties;

'Thirdly—by the judgment of nations, other than Great Britain:

'Fourthly—by the conduct of Great Britain herself:

'Fifthly—by the reasoning employed in favour of the principle.'

These topics are treated with great information and with considerable ability; but it is the ability of a sophist, not that of a political philosopher.

The real practical question between the government of Great Britain and America is scarcely touched; and when it is, the involutions of sophistry preclude all common judgment and decision.

The work deserves perusal; more as a specimen of cunning craft in writing, than as an argument to assist in determining the present controversy.

The letter of Mr. Monroe, the American minister, which is here annexed, seems to be merely a display of diplomatic vanity. It was written and sent officially to Lord Mulgrave, the English minister; the subject of it was that of diplomatic discussion. The English ministers seem to have been, and we believe now are, complaisant in the extreme to American agents; and, if they were not, Mr. Monroe adduces no reason for laying before the public an argument, which must be adjudged in the cabinet.

It is possible, however, that these two authors (reputed candidates at the next election for the presidency in America) may first try their breath in a literary race, in which Mr. Monroe is not worthy the appellation of a competitor. Mr. Monroe seems to affect the orator rather than the logician, but he will never be the Cicero or the Demosthenes of America.

ART. X.—*The Speech of the Hon. J. Randolph, Representative for the State of Virginia, in the General Congress of America; on a Motion for the Non-importation of British Merchandize, pending the present Disputes between Great Britain and America. With an Introduction, by the Author of 'War in Disguise.' New York printed.* 8vo. 2s. Butterworth. 1806.

THIS speech, as will be seen in the title-page, is reprinted in England, with a long preface by the author of 'War in Disguise.' The speech itself is highly deserving the perusal of an Englishman, as it is an uncommon specimen of American candour, as it leaves behind all the sophistical rags and tatters with which the frauds of the American neutralists are covered, and treats the menaces of American hostilities with deserved contempt.

'*What is the question in dispute? The carrying-trade. What part of it? The fair, the honest, and the useful trade that is engaged in carrying our own productions to foreign markets, and bringing back their productions in exchange? No, sir; it is that carrying trade which covers enemy's property, and carries the coffee, the sugar, and*

other West-India products, to the mother country. No, sir; if this great agricultural nation is to be governed by Salem and Boston, New-York and Philadelphia, and Baltimore and Norfolk and Charleston, let gentlemen come out and say so: and let a committee of public safety be appointed from those towns to carry on the government. I, for one, will not mortgage my property and my liberty to carry on this trade. The nation said so seven years ago; I said so then, and I say so now. *It is not for the honest carrying-trade of America, but for this mushroom, this fungus of war, for a trade which, as soon as the nations of Europe are at peace, will no longer exist; it is for this that the spirit of avaricious traffic would plunge us into war.*

'I am forcibly struck on this occasion by the recollection of a remark made by one of the ablest, if not honestest, ministers that England ever produced. I mean Sir Robert Walpole, who said that the country gentlemen, poor meek souls! came up every year to be sheared; that they laid mute and patient whilst their fleeces were taking off; but that if he touched a single *bristle* of the commercial interest, the whole stye was in an uproar. It was indeed shearing the hog—'great cry, and little wool.'

'But we are asked, are we willing to bend the neck to England; to submit to her outrages? No, sir; I answer, that it will be time enough for us to tell gentlemen what we will do to vindicate the violation of our flag on the ocean, when they shall have told us what they have done, in resentment of the violation of the actual territory of the United States by Spain, the true territory of the United States, not your new fangled country over the Mississippi, but the good old United States—part of Georgia, of the old thirteen states, where citizens have been taken, not from our ships, but from our actual territory. When gentlemen have taken the padlock from our mouths, I shall be ready to tell them what I will do relative to our dispute with Britain, on the law of nations, on contraband, and such stuff.

'I have another objection to this course of proceeding.—Great Britain, when she sees it, will say the American people have great cause of dissatisfaction with Spain. She will see by the documents furnished by the president, that Spain has *outraged our territory, pirated upon our commerce, and imprisoned our citizens*; and she will enquire what we have done? It is true, she will receive no answer; but she must know what we have not done. She will see that we have not repelled these outrages, nor made any addition to our army and navy, nor even classed the militia. No, sir; not one of our militia generals in politics has marshalled a single brigade.

'Although I have said it would be time enough to answer the question, which gentlemen have put to me, when they shall have answered mine; yet, as I do not like long prorogations, I will give them an answer now. I will never consent to go to war for that which I cannot protect. I deem it no sacrifice of dignity to say to the Leviathan of the deep, we are unable to contend with you in your own element, but if you come within our actual limits, we will shed our last drop of blood in their defence. In such an event, I would feel,

not reason: and obey an impulse, which never has—which never can deceive me.

'France is at war with England; suppose her power on the continent of Europe no greater than it is on the ocean. How would she make her enemy feel it? There would be a perfect non-conductor between them. So with the United States and England; *she scarcely presents to us a vulnerable point. Her commerce is carried on, for the most part, in fleets; where in single ships, they are stout and well armed;* very different from the state of her trade during the American war, when her merchantmen became the prey of paltry privateers. Great-Britain has been too long at war with the three most powerful maritime nations of Europe, not to have learnt how to protect her trade. She can afford convoy to it all; she has eight hundred ships in commission, the navies of her enemies are annihilated. Thus, this war has presented the new and curious political spectacle of a regular annual increase (and to an immense amount) of her imports and exports, and tonnage and revenue, and all the insignia of accumulating wealth, whilst in every former war, without exception, these have suffered a greater or less diminution. And wherefore? Because she has driven France, Spain, and Holland, from the ocean. Their marine is no more. I verily believe that ten English ships of the line would not decline a meeting with the combined fleets of those nations. *I forewarn the gentleman from Massachusetts, and his constituents of Salem, that all their golden hopes are vain. I forewarn them of the exposure of their trade beyond the Cape of Good-Hope (or now doubling it) to capture and confiscation; of their unprotected sea-port towns, exposed to contribution or bombardment.* Are we to be legislated into a war by a set of men, who in six weeks after its commencement may be compelled to take refuge with us in the country?

'And for what? A mere fungus—a mushroom production of war in Europe, which will disappear with the first return of peace—an unfair truce. *For is there a man so credulous as to believe that we possess a capital, not only equal to what may be called our own proper trade, but large enough also to transmit to the respective parent states, the vast and wealthy products of the French, Spanish, and Dutch colonies? 'Tis beyond the belief of any rational being.* But this is not my only objection to entering upon this naval warfare: I am averse to a naval war with any nation whatever, I was opposed to the naval war of the last administration, and I am as ready to oppose a naval war of the present administration, should they meditate such a measure. What! shall this great mammoth of the American forest leave his native element, and plunge into the water in a mad contest with the shark? Let him beware that his proboscis is not bitten off in the engagement. Let him stay on shore, and not be excited by muscles and periwinkles on the strand, or political bears, in a boat to venture on the perils of the deep. Gentlemen say, will you not protect your violated rights? and I say, why take to water, where you can neither fight nor swim? Look at France; see her vessels stealing from port to port, on her own coast; and remember that she is the first military power of the earth, and as a naval people, second only

to England. *Take away the British navy, and France to-morrow is the tyrant of the ocean.*

'This brings me to the second point. *How far is it politic in the United States to throw their weight into the scale of France at this moment?—from whatever motive to aid the views of her gigantic ambition—to make her mistress of the sea and land—to jeopardise the liberties of mankind? Sir, you may help to crush Great-Britain—you may assist in breaking down her naval dominion, but you cannot succeed to it. The iron sceptre of the ocean will pass into his hands who wears the iron crown of the land. You may then expect a new code of maritime law. Where will you look for redress?* I can tell the gentleman from Massachusetts, that there is nothing in his Rule of Three that will save us, even although he should out-do himself, and exceed the financial ingenuity which he so memorably displayed on a recent occasion. No, sir; let the battle of Actium be once fought, and the whole line of sea-coast will be at the mercy of the conqueror. The Atlantic, deep and wide as it is, will prove just as good a barrier against his ambition, if directed against you, as the Mediterranean to the power of the Cæsars. Do I mean, when I say so, to crouch to the invader? No, I will meet him at the water's edge, and fight every inch of ground from thence to the mountains, from the mountains to the Mississippi. But after tamely submitting to an outrage on your domicile, will you bully and look big, at an insult on your flag three thousand miles off!

'But, sir, I have yet a more cogent reason against going to war for the honour of the flag in the narrow seas, or any other maritime punctilio. It springs from my attachment to the principles of the government under which I live. I declare, in the face of day, that this government was not instituted for the purposes of offensive war. No; it was framed, to use its own language, *for the common defence* and the general welfare, which are inconsistent with offensive war. I call that offensive war which goes out of our jurisdiction and limits, for the attainment or protection of objects, not within those limits, and that jurisdiction. As, in 1798, I was opposed to this species of warfare, because I believed it would raze the constitution to the very foundation; so, in 1806, am I opposed to it, and on the same grounds. No sooner do you put the constitution to this use—to a test which it is by no means calculated to endure, than its incompetency to such purposes becomes manifest and apparent to all. I fear, if you go into a foreign war for a circuitous unfair carrying-trade, you will come out without your constitution. Have you not contractors enough in this house? Or do you want to be overrun and devoured by commissaries, and all the vermin of contract? I fear, sir, that what are called the energy men will rise up again—men who will burn the parchment. We shall be told that our government is too free; or, as they would say, weak and inefficient. Much virtue, sir, in terms. That we must give the president power to call forth the resources of the nation; that is, to filch the last shilling from our pockets—to drain the last drop of blood from our veins. I am against giving this power to any man

be he who he may. The American people must either withhold this power, or resign their liberties. There is no other alternative. Nothing but the most imperious necessity will justify such a grant. And is there a powerful enemy at our doors? You may begin with a first consul; from that chrysalis state he soon becomes an emperor. You have your choice. It depends upon your election, whether you will be a free, happy, and united people at home, or the light of your executive majesty shall beam across the Atlantic, in one general blaze of the public liberty.'

The sentiments of this speech would do honour to any statesman of any age or country. As an oration, it is irregular and desultory; but as the effusion of the moment, it is highly creditable to the head and heart of the speaker.

ART. XI.—*The Present Claims and Complaints of America, briefly and fairly considered.* 8vo. Hatchard. 1806.

THIS little pamphlet seems to be intended to obviate an effect which has not taken place, we mean an impression on the public by Mr. Monroe's Letter to Lord Mulgrave; first because it is a letter which has had hardly any circulation, and where it has been perused, it has been with no material effect.

The arguments here adduced against the artifices to cover a system of frauds under general claims, and abstract principles, are well arranged, and may be profitably perused by those readers, who chuse not to labour through larger works.

ART. XII.—*A Compendium of Modern Husbandry, principally written during a Survey of Surrey, made at the Desire of the Board of Agriculture; illustrative also of the best Practices in the neighbouring Counties, Kent, Sussex, &c. in which is comprised an Analysis of Manures, shewing their Chemical Contents, and the proper Application of them to Soils and Plants of all Descriptions. Also an Essay on Timber, exhibiting a View of the increasing Scarcity of that important Article, with Hints on the Means of counteracting it; together with a Variety of Miscellaneous Subjects peculiarly adapted to the present State of the internal Economy of the Kingdom. By James Malcolm, Land-Surveyor to their Royal Highnesses the Prince of Wales, Dukes of York and Clarence.* 3 vols. 8vo. Baldwins.

WERE we to judge of the actual state of our agriculture

from the increasing number of publications on the subject we should have a high idea of its progress towards perfection. The subject indeed is of the first importance, and cannot be too assiduously cultivated; but unfortunately, books may be infinitely multiplied, and yet the science and practice of agriculture remain for years unimproved.

As Mr. Malcolm has not digested his work into any thing like a system, although he is pleased to call three thick octavo volumes only a *compendium*, it were in vain to attempt a minute analysis. Quotation and anecdote are the most constant and often the most able contributors to his work. In the true style of a modern book-maker, he has laid Adam Smith and Lord Sheffield under contribution for many a successive page, and even the Georgics of Virgil are put in requisition to swell the bulky volumes of Mr. Malcolm; and highly edifying must a poetical description of the bees in an unknown language, be to the honest farmers to whose use this work ought to be, more immediately devoted.

The author commences his work, very properly, with a topographical account of the county, and in conformity with his declaration of attention and assiduity, we naturally expected, from a surveyor, the most accurate details at least on its superficial contents. In this respect it has hitherto been a most reprehensible custom with agricultural reporters to content themselves with very general observations, and Mr. M. seems disposed to follow their example, when he tells us that 'the greatest length of the county of Surrey is about 39 miles, its greatest breadth about 25, its circumference 146, and considered as an oblong square it contains 431,947 statute acres. In it are 13 hundreds, having 140 parishes and 11 market towns.' This consideration of an oblong square is certainly a very convenient mode of ascertaining the number of acres contained in the county; but it is only substituting a mere supposition for truth, when it could be demonstrated by actual experiment, and when it was one of the first duties of the author to have made that experiment with his chain. To some this point may appear indifferent, but for what purpose have we a Board of Agriculture, but to ascertain the precise quantity of land, its annual product, its capacity, and the best means of improving it, in each county? While we remain ignorant of these things, and of the population of every district, we must still be unacquainted as well with the efficient causes of scarcity, as with the best means of obviating it, and also with the true extent of our resources. This ignorance is the grand source and support of all the real or supposed speculations in the corn-trade, which have agitated the public mind, embarrassed

statesmen, and very materially injured the country, either to make the fortunes of a few individuals, or to amuse the mob.

The author's estimate of commons and heaths appears to be executed with a more laudable fidelity. In this small county it appears that nearly one-seventh of the whole is waste land: that there are 65,521 acres, of which 18,235 are in commons, and 47,286 in heath. Of this enormous quantity of waste land, 24,000 acres, it is observed, might every year be submitted to the plough, 7,000 devoted to meadow and pasture, and 34,000 to plantations: the remainder would be required for roads, ditches, buildings, &c. This land thus occupied would yield annually, according to our author's very moderate calculation, a profit of 160,425l., while in its present state it is almost entirely lost. After experiencing the late and present high prices of flour, it is difficult to conceive why a general bill of enclosure has not been brought into parliament, especially for a county the greater part of which is in the vicinity of London, where land possesses such an additional value. Had the author offered some plans for facilitating the enclosure and cultivation of these wastes, he would have rendered a more acceptable service to the public than in attempting to discuss subjects of science or general policy, for which he is wholly unqualified. But the reader will not require us to bring forward instances of the author's ignorance on matters of science, when he reads the following statement. 'To him (says Mr. M., speaking of an intelligent French farmer in the neighbourhood of Vernon in 1802) I am indebted for what little knowledge I have in the practical part of chemistry, especially that part which could be of use to a farmer.' If Mr. Malcolm does not know any thing of practical chemistry but what he learned from a French farmer in 1802, (and we readily believe that he does not,) surely common sense as well as common honesty should have prevented him from publishing three large octavo volumes in 1805, all of which treat of subjects intimately connected with the most difficult and recondite researches in chemical science.

He is not more fortunate in his attempt to discuss subjects of political economy. The nature of tythes and the poor laws are both beyond his powers and foreign to his subject, which should have been a correct report of the extent, quality of the soil, mode of cultivation, annual products, and improvements of the county of Surrey.

With his opinions respecting leases, and the danger either of having no leases at all, or of having them too long or too

short, we in general coincide. His observations on the subject are just, moderate, and judicious.

Speaking of the growth of grasses and of lucern in France in 1802, he remarks with great truth, that such was the sterility of that country in pasture, that the farmers were obliged to 'kill hundreds of sheep, oxen, and cows, for want of provisions for them!' This fact we agree with the author in verifying.

In treating of the poor, Mr. M. contends that there is a great increase, (above fifty in Surry,) in the number of public houses, which have contributed to augment the number of paupers. That such may be the fact is extremely probable; but it proves rather an increase of population than any increase in the individual consumption of malt or spirituous liquors. The general and progressively ruinous state of the publicans is a proof that the returns of their trade are very inadequate to their necessities, or at least to their expences; and that although they have increased in numbers, they have not equally increased in business. It seems an unquestionable truth, that 1000 individuals among the working classes of the community annually consumed, about 20 years ago, a much greater quantity of inebriating liquors than the same number and description do at the present day: consequently we must look for some other cause for the unfortunate state of the poor under existing circumstances. The increase of manufactories and the bad discipline of work-houses have done much to augment the number of parish dependants. We are not, however, endeavouring to extenuate the vicious habits attending the increase of ale-houses, but merely inquiring after truth; and we hope the author will be more successful in combating these abuses, at least in the towns throughout his country, by his clear and satisfactory exposition of the infamous practices of modern porter manufactories. Were these porter-drinkers conscious that they drink a considerable quantity of tobacco-water in each pint of porter, they would undoubtedly decline all inordinate use of such a beverage.

Mr. Malcolm's observations on corn are very vague; he does not attempt to give an opinion on the quantity of arable land, but quotes King's estimate at the end of the 17th century, and Middleton's at the end of the 18th. The former gave to England and Wales 39 millions of acres, of which 9 were arable, and produced 79 millions of bushels of the different esculent grains, and then worth 9 millions sterling; the latter near 47 millions of acres, of which 14 are arable, producing above 191 millions of bushels, worth 44 millions sterl. Of these 191 millions of bushels, only 77 millions are of

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wheat, which our author considers barely sufficient for the annual consumption of eight millions of people, and supposes that our growth is regularly deficient 8 millions of bushels for the consumption: but if there be 10 millions of inhabitants, and there will be found to be rather more than less, it follows that 16 millions of bushels are annually deficient; to remedy this apparent deficiency, there are 114,200,000 bushels of barley, oats, peas, &c. which are used in bread by at least one-fifth of the population.

The subject of corn naturally excites some observations on forestalling, of which Mr. M. satisfactorily convicts the millers. But his developement of the plans of the salesmen and carcase-butchers at Smithfield, who plunder both the breeders and the public, we should hope will have a salutary effect, though a remedy for such gross evils is not speedily to be expected. The article on sheep extends through 87 pages, 62 of which are quotations, among which are several ignorant mistakes copied from newspapers, such as that an edict was published in Spain, in 1803, to prohibit the export of wool, except by Frenchmen! The reverse is the fact. The French indeed boasted that they had bought *all* the finest wool in 1802, but they forgot to pay for what they did buy, and it has ever since been with much difficulty that they can procure any, and not a pound without previously paying for it. The article which commences the 2d volume, and is called an 'analysis of manures,' we would recommend to the author to expunge entirely from his work. The third volume, which contains some common but very just sentiments on the necessity of paying more attention to the growth of British timber, is worthy of commendation and perusal. The free strictures on the conduct of the commissioners of roads are highly honourable to the author's moral principles, and it is painful to animadvert on the writings of a man who is evidently influenced by an honest zeal for the public good. We shall conclude our observations on his work with this advice; let him observe more, read more, and write less.

ART. XIII.—*Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Mr. Job Orton; transcribed from his original Short-Hand, with Notes, explanatory and biographical; to which are prefixed, Memoirs of his Life, by S. Palmer. 2 vols. 12mo.* Longman, 1806.

IT is now several years since Mr. Stedman, the vicar of St. Chad's, Shrewsbury, published a collection of letters to

himself, under the title of 'Letters to a young Clergyman,' written part of them by the Rev. Sir James Stonehouse, bart. and the rest by Job Orton. The circumstance of a dissenting minister writing to a young clergyman of the establishment a long series of letters, employed chiefly in topics relating to the success of his young friend in his sacred calling, and containing the most convincing evidence of the sincerity and solicitude with which the various matters of advice, exhortation, and instruction, were offered, has something in it so very engaging and delightful, that it was not to be wondered, if Mr. Stedman's volumes met with a favourable acceptance from the public. Nor did the intrinsic value of those letters disappoint the pleasing impression and expectation which naturally accompanied their first introduction. They contain many observations upon men and manners, upon subjects of literature and religion, upon the duties and dangers of the ministers of the gospel, which make them worthy of the respect and notice of all, and especially of the younger clergy. Mr. Palmer, therefore, had good grounds for the observation with which his preface opens, that all who are acquainted with Mr. Orton's letters are agreed in opinion that he excelled in this species of writing.

The favourable reception which Mr. Stedman's collection has obtained, and the useful purposes for which it was calculated, seem to have given to Mr. Palmer the first notion of the propriety of compiling, if they could be met with in sufficient numbers, a similar collection from the same pen, more immediately suited to the situation and circumstances of the dissenting ministry, to whom it may be reasonably supposed he was more peculiarly qualified for giving instruction and admonition. Mr. Palmer had himself been honoured with Mr. Orton's correspondence; and, presuming that some of his brethren were in possession of other letters equally valuable, he entertained hopes of being furnished with a number sufficient to make a respectable volume. 'On mentioning my design to some of his and my friends, says he, I found it highly approved, and soon received a much larger number of original letters than I expected. Being *at a loss which of them to suppress*, and being also *repeatedly told that* I need *not* fear printing too many, I have made the collection double the size of what I at first intended;' and by the help of memoirs at the beginning, and memoirs at the ending, instead of *one*, it amounts to *two* respectable volumes.

Before we come to the letters, it will be proper to lay before our readers some account of Mr. Orton, particularly as the

editor informs us, that 'a principal object was to give the life of the writer; which he is happy to be able to do with peculiar advantage, not only from personal acquaintance, but also from original papers of Mr. Orton's, and from other authentic documents, for both of which he is indebted to the Rev. Thomas Stedman.'

The original papers of Mr. Orton's, just mentioned, were a memorial of his family, drawn up by himself some time before his decease, and which he left behind him for the use of his nephews, the sons of his sister, (for he was himself never married,) towards whom he discovered a paternal affection. Mr. Orton was a man of unimpeachable veracity, and therefore we think it of value to extract the following observation, with which he introduces the memorial:

'You will find here no lords or knights, or persons of distinguished rank, wealth, or station, among your progenitors; but as far as I am capable of judging, from the best information, there is no one, either male or female, in the line of your ancestors, for many generations, but hath been serious, pious, and good, and filled up some useful station in society with honour.'

A document like this is a legacy to a family of far greater value than 'jewels of gold or silver,' and is, we trust, treasured up with inviolable care by those for whose welfare it was composed. We should have been glad if it had been consistent with Mr. Palmer's design to favour us with larger extracts from this memorial, especially if it contains more passages so interesting and beautiful as the following:

Of his grand father, and his connections Mr. Orton gives this account:

'He was a shoemaker, at Swepston. It appears, by an inventory I have of his goods and effects at his death, 1671, that he was no considerable dealer: they amounted to 46l. 14s. 2d. I have heard much of his eminent piety. He married the daughter of Thomas Robinson, of Snarston, in that neighbourhood, of whom I have often heard my grandfather speak with the highest veneration, particularly [with respect to their last interview.] When he was going apprentice to Shrewsbury, he went to take his leave of him, who was then infirm and dying: the good old man, having given him some good advice, a bible, and a piece of silver (which I still have), laid his hand upon his head and blessed him, in the words which Jacob used concerning the sons of Joseph, *Gen.* xlviii. 15.'

Mr. Orton was born at Shrewsbury, September 4th, A. D. 1717, and had a strictly religious education from his infancy. He was early sent to the free grammar-school in that town, where he continued about eight years, and made a proficiency in classical knowledge proportioned to the great advantages which he there enjoyed. But at the same time

he suffered not a little, as he owns with sorrow, in his most important interests, from the bad examples of some of his school-fellows.

Yet, notwithstanding the evil impressions thus received by him, his prevailing disposition inclined him to the ministry. Accordingly, in May, 1733, he was put under the care of Dr. Charles Owen, at Warrington; and in the next year, he removed to Northampton to be under the tuition of Dr. Doddridge, with whom he continued above seven years. In March, 1739, he was chosen assistant to Dr. Doddridge in his academy. His employment at first was to teach geography and the classics to the younger students, but afterwards he undertook other branches of science. In this situation he gained great respect in the family and neighbourhood, and procured from his excellent principal the highest esteem and warmest commendations. In the next month he preached his first sermon, on the words, '*Paul, a servant of Jesus Christ,*' from which time he statedly assisted Dr. Doddridge the first Lord's-day in every month, and on other days preached occasionally in the neighbouring congregations. From some of these, as vacancies occurred, he received very pressing invitations to take upon him the pastoral charge among them; a testimony to his general worth the more remarkable, inasmuch as we are informed that they were highly Calvinistical in their sentiments, and strict in maintaining the independent discipline; but he declined these overtures. In the year 1741, however, a stronger temptation arose in consequence of the vacancy of two congregations, one of the presbyterian, the other of the independent persuasion, in his native town of Shrewsbury. They both concurred in their application to Mr. Orton, and promised, if he would become their minister, that they would unite together, a circumstance singularly pleasing to him, who delighted more in the union than in the separation of Christians. Some imperfections in Dr. Doddridge's management of the internal concerns of the academy, which made Mr. Orton's situation there much less eligible than it would otherwise have been, decided his choice; and, to the great regret of the Doctor, he quitted Northampton in October, 1741.

'The next and most fatal neglect in him," says Mr. Orton to one of his correspondents, in reference to this event, 'was, not keeping up his own authority, and that of his assistant, for want of keeping close to those laws and rules which he laid down. This was attended with one consequence that affected him more than it ought to have done; *I mean* my *leaving his family*, which I *should* not *have done* for *any other situation*, had he not put on me the burden of

supporting the laws, and maintaining the regularity of the family.' (Letter I. P. 4.)

At Shrewsbury, therefore, we find him settled, and exercising his ministry there for several years, with great benefit to his flock. In the year 1751, soon after the death of Dr. Doddridge, he received an urgent invitation from Northampton to succeed to that situation, both as their pastor, and also to preside over the academy. We have here a very pleasing picture of the alarm excited in the congregation at Shrewsbury in consequence of this invitation, and from the apprehension of being deprived of their esteemed minister. They united in presenting to him an affectionate address, and the young people of the society drew up another, entreating his continuance among them. These intreaties were what he could not be insensible to; besides, there were, we learn, some circumstances at Northampton rather discouraging, which had indeed been the source of trouble to Dr. Doddridge himself; and therefore he at length put a negative upon their application, but not without a personal interview.

The answer to this invitation is a very excellent one, and cannot fail of being acceptable to our readers.

'*My Christian Friends,*

'I have weighed the respectful and affectionate invitation you gave me, with the utmost attention and impartiality, and with earnest prayers to God for direction in so important an affair. I should have been glad, on many accounts, to have settled among you, *to spend and be spent* for the service of your precious souls. But as far as I can judge of the leadings of Providence, it appears to me to be the will of the great head of the church that I should continue in my present station.

'The want of unanimity in your invitation, the turbulent and bigoted spirit of some of your members; the largeness of the congregation; my own inability, for want of better health and greater attainments in religion, to discharge the duty of a pastor to them; especially as succeeding so able, and faithful, and diligent a one as you have lost; the difficulty of procuring an assistant with whom I and you should be jointly satisfied; the deep impression which uncharitable censures and discouragements make upon my tender spirits;—these things join, on the one hand, to influence me in this determination.

'On the other hand, I have every thing here, in the temper of my people, that I can wish: not one factious uneasy person in the whole society to watch for a minister's halting: not one in whose esteem and affection I have not a considerable share. And the whole church has lately given me, even before I came among you, as well as since, some remarkable instances of their respect. The long ex-

perience I had of the peaceable temper and good disposition of my people; as well as the friendship and respect of my brethren of the established church; the success with which God has been pleased to own my labours here; my being as happy as I can desire in an agreeable assistant; the difficulty of having my place supplied; the bad consequence that may perhaps attend my leaving this people, with regard to themselves, and the interest of religion in North-Wales; — these, joined to some reasons relating to my own private affairs and the opinion of many wise and faithful friends, plead for my continuance here, and over-balance every thing that can be urged on the other side.

'These, my friends, are the chief reasons that satisfy my own mind in this determination, and I hope they will dispose you to say, *The will of the Lord be done.* Please to accept my sincere thanks for the regard you have shewn to me at all times, and especially in this invitation. I earnestly pray that God would direct you in the way of duty and comfort: enable you to *hold the unity of the spirit in the bond of peace,* and give you, as a church, resolution and zeal, according to the apostle's command, to *mark them among you that cause divisions and offences, and avoid them.* May he interpose, in the course of his wise and kind providence, to provide you a suitable pastor, in whose piety and prudence, zeal and moderation, you may rejoice, and your church have credit and honour among them *that are without.* And may you be edified under him, and through grace be made meet for the church of the First-Born above! These are the sincere wishes and prayers of, my dear friends, your very affectionate and much-obliged friend and servant in Christ Jesus our common Lord,

Shrewsbury, Job Orton.'
April 27, 1752.

Mr. Orton, though apparently robust, never possessed a strong constitution, but was subject to some severe complaints, particularly of a nervous kind. By the year 1765 these had so much increased as to disable him from public service. He therefore resigned his pastoral charge, and on September 15, which was his birth-day, he took his leave of the pulpit, and never entered one afterwards, though he lived for almost twenty years longer, and several times administered the Lord's supper to his congregation before he quitted Shrewsbury. His farewell sermon was on the text, (Eccles. vii. 2.) 'It is better to go to the house of mourning,' &c. and he closed it with the following anecdote. 'The celebrated Grotius, one of the most learned men the world ever knew, was in his last illness attended by a friend, who desired him, in his great wisdom and learning, to give him a short direction how to lead his life to the best advantage. To whom he only said,—*be serious.* This is my parting ad-

vice to you, as what comprehends every thing I have said.—Be serious.,*

Upon the choice of his successor a division took place in the congregation, and the majority thought it their duty to separate, and to provide themselves with another place of worship. The bad spirit (we are told) which this division, like most others in churches, produced in some on both sides, so much hurt his mind and his health, that he found it necessary to leave the town where he had spent so many years of comfort and usefulness, both of which seemed now to be at an end. He retired to Kidderminster, October 1766, and being in easy circumstances lived there in comfort, and entertained his brethren with great hospitality. A considerable part of his time was spent in preparing his sermons and other works for the press.

In a letter in the second volume (p. 125), we find him thus speaking of his settlement and situation there:

'You wonder at my settling at Kidderminster. I as much wonder at it myself. But the case was, when the unhappy differences at Shrewsbury *made it absolutely necessary for me to remove, and that at the beginning of winter*, my scheme was to have gone to Birmingham, where my nearest relations and some valuable friends reside. But I could get neither a house nor a convenient lodging in the town.'

Again:

'I have not been four miles from this place for near three years, and am quite incapable of travelling, and indeed almost useles shere.

'Yet, I bless God, my spirits are in general pretty free and cheerful. I wish for a few more sensible agreeable companions. Most of our dissenters are narrow and bigoted; live too much upon forms and phrases; and it is not easy to be upon friendly terms with them, unless you can go all their lengths. In this respect I think they are worse than they were when I first knew the place, almost thirty years ago.' Vol. ii. p. 121.

The pains and weakness to which Mr. Orton was habitually subject, increasing upon him, his nerves became so shattered, especially by the free use of spirits when he was in pain and his spirits were low, that he would see but few friends. For the most part he was confined to his couch; and there he was chiefly employed in reading small books of piety and de-

* "I should desire that the last words which I should pronounce in this Academy and from this place, might be the name of Michael Angelo." Sir Josh. Reynolds, Discourse 14. Rev.

votion, such as *Corbett's Self-employment in secret*, and sometimes the collects in the liturgy. His conversation was like that of a good man about to leave the world, who was glad to see any who were likely to be useful in it when he should be no more, wishing them all desirable encouragement and success. After languishing a long time under very uncommon debility of body and mind, he died July 19th, 1783, in the sixty-sixth year of his age. Agreeably to the directions in his will, he was buried in St. Chad's church, Shrewsbury, where a monument has been erected to his memory.

In the remaining part of the Memoirs, Mr. Palmer has sketched the character of his friend with considerable ability, and although with a friendly hand, yet, as far as we can judge, with sufficient fidelity. But we should exceed our limits were we to follow him much farther. We shall only beg our reader's attention to one paragraph from the account of his talents as a preacher, because the lesson which it contains is an important one, and can hardly be too often inculcated.

'He took pains to make his sentences short, though in some measure to the injury of his style, and he carefully avoided hard words, that he might be understood by the most illiterate of his hearers. This he often recommended to his younger brethren, who are seldom sufficiently aware what a degree of plainness the lower classes of mankind require. The following occurrence he himself related to me, as having led him to attend the more to this matter. Having once preached concerning the *primitive Christians*, some poor people meeting his maid servant the next day, asked her, Who those Christians were of whom her master spoke so much in his sermon? Being unable to inform them, when she came home she asked him the question. He told her, they were the *first* Christians; and from that time resolved to use the latter term instead of the former, and adopted this as a stated maxim, 'never to use a hard word in a sermon when an easy one can be found which as well expresses the meaning.'—To expose the folly of ministers introducing *Latin* quotations in their discourses, he related the following anecdote. A clergyman who was appointed to preach the assize-sermon at *Shrewsbury*, when the judge happened to be a *Welshman*, having quoted a great many Latin sentences, an old woman, as she came out of church, expressed her displeasure with some warmth, by saying, 'If it had not been for this *Welsh judge*, we should not have had so much *Welsh* in the sermon to-day.'

The remainder of the first volume contains the letters to Messrs. Ashworth, Clark, and Hughes. The second begins with a continuation of the correspondence with Mr. Hughes. The other correspondents are Messrs. Billingsley, Robins,

Jevans, the Editor, and one or two others. The whole number of letters is seventy-three. The second volume concludes with some memoirs of Dr. Wilton, Mr. Benjamin Fawcett, &c. which were too long to be subjoined to the text in the character of notes.

Upon the whole we have no hesitation in saying that Mr. Palmer has performed an acceptable service in compiling this collection of letters. That they are of equal value with those formerly published by Mr. Stedman, we do not think. But they may be read both with pleasure and profit by persons of all denominations; and, more particularly, both by dissenting ministers, and those also of the established church. The topics to which they refer, are principally such as might be naturally looked for from one of Mr. Orton's profession, and his anxious regard for the concerns of religion, when writing to men of similar profession and pursuits with his own. The principles and practices, the state and condition of the dissenting churches and dissenting ministers, with occasional reference to those of the establishment; the private studies, duties, and interests of his correspondents; the literary, moral, and religious topics of the day; judgments on particular points of doctrine or discipline, and on several, chiefly theological, publications, afford the principal materials of the correspondence. The remarks almost always are such as good sense and a sober and pious turn of mind would suggest. And they are delivered invariably with very great frankness and unreserve; sometimes perhaps in a too complaining and desponding tone, which seems to have been rather to excess the temper of the author's mind, especially in his later years, and was probably owing in some degree to the feeble and infirm state of health under which he laboured.

We shall proceed by some extracts to convey a better notion of the kind of entertainment and instruction which may be looked for in these pages.

To begin with one or two more specimens of his judgments of books:

'I have just been reading Dr Enfield's "Biographical Sermons," and was much disappointed in them. I expected more life and spirit in the embellishing and illustrating the narration and the characters. They are pretty essays: but I expect no good from any discourses which do not strike men's hearts and consciences, as well as inform their judgments and please their imaginations. Surely most of the persons whose characters he has described were very different sort of preachers.'

The following remarks respecting Dr. Halifax, afterwards

bishop of St. Asaph, though perhaps somewhat tinctured by over-suspicion, and a too lively apprehension of designed injustice, are not unworthy of notice:

'I lately finished reading Dr. Halifax's "Sermons on the Prophecies relating to Popery," which are upon the whole sensible and judicious; though, by implicitly following Mede, I think he has mistaken the meaning of the plan of prophecy in the Revelation. Is it not strange that, in a work of this kind, he should never so much as mention the name of Lowman? for though he should not approve his interpretation, the book is written with so much judgment, learning, and modesty, as rendered it deserving of notice. Is it not strange likewise, that, though he passes high encomiums upon the bishops Warburton, Newton, Lowth, and especially Joseph Mede, he should content himself with styling Dr. Lardner, 'the laborious Lardner?'—a title which might be applied to any of your weavers or coal-carriers. But such is the force of bigotry in a divine, a learned man, and a professor! There is one thing for which he is remarkable; namely, the use of a great number of hard words, which those of his readers who occupy the place of the unlearned cannot understand. I will give you a specimen, as a caution to you to avoid them and others equally unintelligible.—" Seduously, depict, adumbrated, deflected, verisimilitude, elicit, excogitancy, impugn, reciprocation," &c. &c. Some *Welsh* words would be as intelligible to the bulk of our reading society. This has a shew of learning, but it is easier to find out and use such words, than those that are more plain and intelligible; and the latter are generally more proper and elegant.'

Nor does he express himself with less freedom respecting another writer, from whom, with a considerable class of readers, there seems to be allowed hardly any appeal.

'I never read Edwards's book*, (though I have seen extracts from it) and I suppose never shall. I bought and read his tract "Upon Religious Affections," which I did not understand†. And how that can be important, fundamental, and essential to religion, which a plain and unlearned man cannot understand, is to me a mystery. And indeed the supposition is absurd in itself, and contrary to all our natural ideas of God, and the account which the scriptures give

'* Jonathan Edwards, of America, on the freedom of the will. A very elaborate, yet perspicuous performance.'

'† This appears to me very surprising. Some parts of this book may be rather abstruse and tedious; but on the whole it is not only an intelligible but a judicious and useful performance. It contains many observations with which Mr. Orton, if he had duly attended to and recollected them, must have been highly pleased, being calculated to expose some wild imaginations, in a certain class of religious people, which he often censured. Dr. Gordon published a good abridgment of this book, which perhaps might have pleased him better than the original, and it is certainly better for the generality of readers.'

us of him, agreeable and correspondent to these. I see not how God can be the moral governor of the world, and as the judge of the earth do right, if his creatures could not do otherwise than they do. How God foreknows future contingencies I know not, neither is it my business to inquire. A great deal depends upon the idea you affix to the word "contingency" and perhaps most of the difficulties attending this controversy have been owing to the use of words to which various and even contradictory ideas may be and have been fixed, and arguing and disputing on both sides without clear ideas. I apprehend what immediately influences our temper and practice is a general and clear idea, that God knows all things, and will bring every work into judgment. There I must rest.'

The following paragraph contains some very just and valuable reflections on a most material part of the duty of a Christian minister:

'I cannot agree with you, that administering the sacraments is the easiest and least important part of our office. I always considered them as most important, and found it more difficult to administer them, as they should be, than to preach. If any parts of our work be more difficult than the rest, it must be these; because they comprehend every other. At least, of this I am thoroughly persuaded, that it requires a great deal of pains with a minister's own heart to get it into such a frame for the administration of them (especially the Lord's supper) as is necessary or desirable, if he would spread a flame of gratitude and devotion through the hearts of those that join with him. The superficial and trifling manner in which many prepare for these ordinances (if it may be called preparation) and in which they are administered, has been greatly prejudicial to the interest of religion.'

We shall close our extracts with two passages from a letter to the editor; in the former of which our readers, we doubt not, will partake in the good humoured smile of the writer; and will acknowledge the importance of the advice and warning referred to in the latter, and perhaps may think also that they are not unseasonable at the present moment.

'You must judge for yourself whether it is advisable to have "a recommendation" from any of your brethren. I imagine it will signify little. I do not recollect any thing of that kind of late. The last piece I remember to have seen with a recommendation, was a small tract of one David Rees, concerning "the maintenance of the ministry," which was recommended by *almost all the dissenting ministers in London, of every denomination.* And perhaps it was the *only* subject on which they were all agreed. They all thought his doctrine quite orthodox; and a great deal of mirth it occasioned when the piece was published. But this ample recommendation was of so lit-

tle avail, that I believe few dissenting ministers now living, between twenty and fifty years of age, ever saw or heard of it.'

'Mr. Flechere [of *Madeley*] is a very sensible, worthy, pious man, though sometimes a little eccentric. I am much pleased both with his first and second piece ("Checks to Antinomianism"), though he is quite too diffuse and figurative. His cautions are much wanted, not only among the methodists, but the dissenters, and I believe in few places more than here; for our notions of morality, and the obligation of gospel precepts, are very loose, amidst all our zeal for orthodoxy. Flechere's books have sold prodigiously, being recommended both in and out of the pulpit, by all Wesley's preachers; and he is so much esteemed by the high Calvinistical methodists, that many of them will read them, and I hope will get good by them. Mr Hill's *Answer* is weak, childish, and fawning. He now speaks out, and shews himself to be, what I always thought him, a rank antinomian, and thorough in the worst sentiments of Dr. Crisp. I have no doubt but the controversy will do good; and I hope will open the eyes of some of our dissenters, who admire every thing that has the appearance of piety and zeal; and think every sentiment espoused and defended by those ministers that appear serious and vehement, must be right and scriptural. But when persons talk childishly, argue weakly, and act wickedly or dishonourably, I can never think the spirit of God is their guide and helper.'

In closing these little volumes we must respeat our thanks to Mr. Palmer. Both as a biographer and an editor, he has discharged what he has undertaken in a very becoming and creditable manner.

ART. XIV.—*Free Disquisitions on the Sentiments and Conduct requisite in a British Prince, in order to merit the favourable Opinion of the Public. By John Andrews, LL.D. 8vo.* Blacks *and* Parry. 1805.

FREEDOM of inquiry is so liberally tolerated by the spirit of the present times, and so generally professed, that a title like that of the work before us scarcely serves either to alarm the most scrupulous, or invite the most eager hunters after new doctrines. The work itself, whatever alarms the title may have given rise to with timid and well meaning people, who proscribe all free-thinking upon certain subjects, is a very innocent composition. The occasions for reflection which the characters and fates of European princes have abundantly furnished, must have been miserably thrown away, if we could regard the present disquisitions as affording any light, of which the world has not long had the benefit.

The excellences of Elizabeth, the great qualities of Henry IV. of France, the narrow pedantry of James I., and the blindness of his son, have been so long disseminated in every form in which instruction is conveyed to the youth of these kingdoms, that it requires something more than a familiarity with these and other trite facts of history, to add to our conviction, or produce any new reasoning upon the points which are brought under Dr. Andrews's discussion.

The first of these disquisitions is entitled, 'Necessity and advantage of a lberal education in princes and exalted personages, and especially of an affable intercourse with persons of all ranks. How much they are degraded by ignorance and the want of literature;' in which these common topics are treated in the common way, viz. the difficulty which princes and persons of high birth find in resisting the temptations that environ them in the gay season of life, and the benefit to be derived from successfully resisting the same; the value of a prince's time, and particularly that which he can save from the adulations of courtiers and interested attendants; and finally, the necessity, in order to attain these ends, of laying aside that stateliness which is apt to keep modest merit at a distance. That the boldness of these flights may not shock the reader, the examples of Henry IV. and Charles V. are vouched in support of them. The disquisition concludes with a compliment to the enlightened state of mind of the illustrious person who is one day to fill the throne of Great Britain, which, like the foregoing passages, has no claim to novelty, and no danger of contradiction.

The succeeding essay recommends dignity of demeanour, and skill in writing and speaking. The names of Henry VIII., James I., and Alfred, are referred to as illustrative of these points. The author enters with so much warmth into the praises of the last of these princes, that in the end he very gravely proposes to erect a statue of him in the presence-chamber at St. James's, and to insert his name in the calendar for annual celebration. The culpable negligence of the English in this particular is learnedly contrasted with the canonization of Lewis IX. of France; which is represented as done by the grateful posterity of his people, to whom his virtues endeared him. We cannot say what honours the present emperor of France might have paid, preparatory to his departure for Egypt, to the memory of this pious monarch, who like himself established a notable claim to immortality by his exploits in that country; but we are at a loss to conceive why the act of a worthless pope, a few years after the

death of the royal saint, should be represented as the act of the nation and of posterity. In order to procure a similar distinction for our Alfred, Dr. Andrews must himself undertake a mission to the Roman pontiff, who, in hopes of securing a retreat amongst us when he shall have occasion for it, may possibly compliment our favourite hero with a place in the calendar.

In the subsequent disquisitions there is a considerable parade of historical learning, if that name can be given to a collection of stale and frivolous sentiments, affectedly supported by trite and unsatisfactory examples from history. As a confirmation of this opinion we subjoin the titles of a few of the disquisitions.

'Disq. 3.

'With what eye a sovereign ought to view and appreciate his situation—Patriotism the first of virtues in kings and public men—Cromwell—Scipio—Condé—Principal obstructions to patriotism—Benignity of Henry the IVth of France, &c.

'Disq. 5.

'On the friendship between kings and subjects—Henry the IVth of France and Sully—Gustavus Adolphus of Sweden, and Oxenstiern—Duty and interest of princes to hope and to seek for men of abilities and integrity in all classes—Danger of unworthy favourites in England—Saying of Lewis XIVth.

'Disq. 6.

'Frankness of conduct towards a prince, how salutary, and adulation how detrimental, in this kingdom especially.—Gourville's opinion of an English king—Henry IVth's dread of losing the affections of his people—Strictures on the Plantagenets, the Tudors, Elizabeth, and William the IIId.

The fourth and thirteenth disquisitions are evidently intended to gratify the palates of those readers whose fond patriotism inclines them to swallow with eagerness and complacency any overstrained panegyrics upon their own national character, and such as will implicitly believe, upon the credit of Guthrie, that nature has made the brachial muscles of an Englishman vastly more powerful than those of the inhabitants of any other country. Though we feel with pride that a just estimate of our national qualities affords matter of exultation to every Englishman, yet we think it unworthy of any philosophical author to court vulgar approbation by the stale and fulsome topics with which the work before us is tricked out. This expedient, however, seldom fails to meet with a certain degree of success; for there is no nation in which this doctrine of its own superiority is so high strained, or passes current so generally, as in our own:

insomuch that many of our countrymen who visit foreign nations hardly seem to give the natives credit for common sense; and while their national arrogance disgusts the sensible part, their own fancied superiority makes them the easiest of dupes to the designing part of the inhabitants.

In the 14th disquisition the author hints at the great detriment arising from the rewards of merit and learning being appropriated to students in the universities; and proposes, as a mode of obviating the bad effects of this system, that every man of affluence should keep a scholar constantly at his elbow, as part of his household establishment. (See p. 148.) The idea is certainly ingenious, but not novel, being manifestly taken from the example of Mr. Duberly and his Mentor, Dr. Pangloss.

The last essay is upon one of those topics which can always be readily called in aid of an exhausted subject, viz. the duty of rulers not to let merit go neglected, and the scandal and bad effects of doing so.

Though we cannot help considering the present work as a flimsy tissue of trite sentiments contrived to make a display of some historical reading, it may claim the merit of being written in an easy, correct, and unaffected style.

Art. XV.—*A Winter in London; or Sketches of Fashion: a Novel, in Three Volumes. By T. S. Surr.* 12mo. Phillips. 1806.

WE understand that the keepers of circulating libraries find a great demand for this book, as some prominent characters in fashionable life are supposed to be pourtrayed in it, under the names of the Duchess of Belgrave, the Duchess of Drinkwater, Signora Belloni, Captain Neville, &c. Novel readers are generally lovers of scandal, and this production, though seasoned with nothing else, suits the palates of the old maids, and idle misses, and half masculine half feminine beaux, for whom the numerous host of modern water-gruel story-tellers find advantage in catering.

The old remark that *occidit miseros crambe repetita*, is not verified in this class of readers; for their stomachs do not turn sick at the recurrence of such incidents as those of a lover arriving just in time to snatch the idol of his heart out of the water, into which she had been thrown by the careless coachmanship of his rival; of a man, long supposed dead, starting up on a sudden and proving the noble father of the before obscure and dependant hero of the piece; and of the poor lover in the pit of the play-house

agonising at the sight of his fair-one in the boxes, attended by a fine marquis destined to be her bridegroom. These very interesting scenes appear to be the common property of all *watering-place* authors (we mean no indelicacy) from my lady's maid to Mr. Surr. Indeed, nothing can be more trite than this gentleman's performance. So little contrivance does it display, that a young lady at our elbow, not particularly conversant with books of this description, unravelled the whole story, before she had travelled through the first volume. The little that is not common-place, is improbable. For instance, at a crowded masquerade, where the hero is in request by every body, from the character in which he appears, and the fame of his valour and accomplishments, he finds leisure and retirement to hear a long detail of his father's misfortunes, related by that father in a tone loud enough to be over heard by the person, upon being unobserved by whom the very lives of himself and son depended. At this masquerade the Prince of Wales is one of the company, and we are not only told who had the honour of his arm, but his Royal Highness is most indecorously made an actor and a speaker. This is impudence intolerable. One excuse indeed is to be made for Mr. Surr: the sale of his novel was to depend upon personal colouring, and if he had failed to name the characters he meant to introduce, or to point them out in the plainest manner possible, nobody would have discovered them by the aid of his descriptive talents. Thus the Duchess of Drinkwater is 'a jolly Scotch duchess, who has succeeded in obtaining splendid alliances for three of her daughters.' We suspect that this artist has had few opportunities of taking from the life the persons of whom he pretended to give portraits. His pictures are sad daubs, both as to likeness and execution—copied probably (and then indeed with no bad success) from his bookseller's 'Public Characters.'

We must not forget to observe, that our attention was naturally called, by a sort of fellow-feeling, to the eighth chapter, which is on the subject of 'Modern Reviewers.' The object of this novel, generally speaking, is a severe and personal satire upon existing individuals. Here, however, is a remarkable exception, as this isolated chapter, which is introduced abruptly and without having any connection with the story, is manifestly intended as a *puff* oblique upon one of the Reviews of the present day. That Review is represented to be so distinguished by critical severity towards the numerous works which disgrace modern literature, to have dealt out its censures with such skilful discernment

and such signal effect, as not only to have increased its own sale and reputation to an extraordinary degree, but actually to have driven to madness an author, who had ventured to lay his crude ideas before the public in the form of a pamphlet. It of course became an object of great curiosity with us, to discover which of the Reviews was intended to be thus favoured by Mr. Surr; and although we hold in sufficient contempt the prevalent but unworthy system of *puffing*, whether direct or indirect, yet so strongly is the love of praise and distinction implanted in human nature, that we could not help cherishing a secret wish that we ourselves might be intended for the actors in this innocent but fictitious tragedy. How flattering if our wish were realized!

MONTHLY CATALOGUE.

RELIGION.

Art. 16.—*Sermons on Education; on Reflection; on the Greatness of God in the Works of Nature, and in the Government of the World; on Charity; and on various other Topics. From the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsic. By the Rev. W. Tooke. F. R. S. In two volumes.* 8vo. Longman. 1806.

THE character of Zollikofer is deservedly held in great estimation among the reformed churches on the continent. He possessed an argumentative mind, a talent of nice discernment in matters relating to human actions and human failings, and a sound and vigorous judgment, with the faculty of unfolding his thoughts with clearness and perspicuity. 'Few preachers before him,' says Mr. Garve, (who has subjoined a sketch of his character,) 'ever ventured to introduce into the pulpit such specific relations, duties, faults, usages, pleasures of domestic and social life; still fewer have had the art of handling them at the same time with such dignity, with such fertility in important instruction, with so natural a reference to religion. His morality is not, as has often been said of the precepts of persons of his class, proper for the pulpit, but impracticable in the world, and useless in the commerce of life. He distinguished the good that were to be wished, from the good that is to be expected in the present constitution of the world and amid the actual circumstances of society, and furnishes directions how the latter is

to be attained, and the former approached.' It was not in the abstract that this divine knew and taught virtue; but as it might and should be practised in his place of residence, among the persons before whom he appeared, in the present state of society, at the present stage of civilization, or when it is particularly exposed to difficulties and snares. The field of his instruction was hereby greatly enlarged, and the usefulness of his moral lessons much increased.

The volumes before us comprise sixty-four sermons on the various topics enumerated in the title-page; many of which will increase the celebrity the author has acquired in this country; but almost all are disfigured by the slovenliness of the translator. The first six discourses, on the education of children, are not only distinguished for that knowledge of the human heart which the author possessed in an eminent degree, but are remarkable for the simplicity and precision with which he arranges his ideas. On the subject of instructing young children in prayer, we perfectly coincide with Zollikofer.

'I have here a short remark to make, particularly relative to prayer, which undoubtedly is an excellent means for cherishing in us the sentiment of our dependence upon God. Very little children are not capable of this exercise of piety and devotion; and if we accustom them to it, before they can have the slightest conception of a superior being, we accustom them to pray without the understanding, and to consider the whole transaction as a matter of mere ceremony. Beware, however, even when their intelligence and their reflection begin to appear, when they make the first steps towards the idea of a universal father of mankind, an invisible and powerful benefactor, when they already know something of Jesus Christ, as the greatest friend of man; even then, I say, take care not to teach them either long or difficult prayers; not to keep them at this exercise by compulsion, nor to punish the neglect of it by severe correction. Only go before them at times by your own example; take advantage of the moments when they are in the most serene and cheerful mood, when they are disposed to seriousness and reflection, or when they are strongly affected by particular incidents; represent prayer to them as the glory and the happiness of mankind; accustom them early, but without constraint, to express their thoughts and feelings briefly and simply in their own words; teach them to attend to the good which they daily enjoy, to their wants and defects, to the faults they commit, and to make these observations the subject of their prayer: thus will they gradually become rational petitioners, and have a relish for this sacred practice. And never imagine that it is beyond the reach of children to pray without forms prescribed and got by rote. Nothing more is necessary, than that you give them at times such suggestions as are adapted to their age and comprehension. Ask them, for instance, in the morning, when they are about to pray, whether they are not glad that they are still alive and in health; whether they do not wish likewise to be preserved all the day long from every accident; whether they have not a desire to learn and to do some good to-day, and to

behave themselves as obedient children and scholars towards their parents and preceptors, &c. and then teach them to turn their thoughts and feelings into a short prayer in some such manner as this: I rejoice, my dear heavenly father, that I am still alive and in health. I thank thee for my life and for my health. Continue thy watchful providence over me this day, to guard me from every thingthat may be hurtful to me. Grant that I may neither speak nor do any ill, that I may readily obey my parents and instructors, faithfully discharge my duty, and so become more intelligent and good from day to day, that thou mayest have a gracious complacency in me, &c.—Avoid the too common practice of making them repeat the Lord's prayer daily, and probably more than once: it is in general too difficult for them to comprehend; and by this daily repetition, they will infallibly often, very often, repeat it without attention and without devotion.'

We have perhaps said sufficient to give a proper idea of these volumes, and shall only add that, prefixed to every discourse, is a short prayer, generally very devout, and well adapted to the subject of the sermon that follows it, a plan which we recommend to the notice of English divines.

ART. 17.—*A Sermon on the late General Fast.* 8vo. Hatchard. 1806.

A CONSCIOUSNESS of demerit has deterred the author from prefixing his name.

DRAMA.

ART. 18.—*Dion, a Tragedy, and Miscellaneous Poetry, by G. A. Rhodes, Esq.* Miller. 1806.

WE are always pleased at the sight of poetry; the perusal indeed often destroys so hasty an anticipation, and Mr. Rhodes, alas! clearly making the old saying good, 'Nacitur poeta, non fit,' has more than usually disappointed our sanguine hopes. How could a gentleman write the following triplet?

'I'll give to thee a pair of gloves,
Made of the skin of Venus' doves,
And work'd by all the little loves.'

Of the Dion we have little to say; its Grecian plan is an apology for its unfitness for Drury-lane. We recommend, however, its strict conformity to morals, and can conscientiously also recommend it as a play fit to be *got up* by the young gentlemen of Reading or Norwich schools, or any other seminaries of sound learning and religious education. Nor is Mr. Rhodes less attentive to the cultivation of the female mind—he has conferred equal obligations upon 'rural Hoxton, and refined Queen's Square. He thus addresses those young ladies:

'Not fully ripe, no longer green,
Bright in the bloom of sweet sixteen;'

but when he talks of 'kindling sensibilities,'—'heaving in the bosom's swelling snow,' we are really obliged to withhold the praise which we should otherwise have allowed him—namely, that of having written a book perfectly well calculated for the use of persons not yet arrived at years of discretion. Upon Mr. Rhodes's failure we borrow a thought from his own poetry.

> 'When lo! with all-extinguish'd ray
> A little creeping thing!' P. 130.

But at page 191, we are happy to discover some animated lines. They are in an ode upon Lord Nelson's Victory and Death:

> 'Sad on the rocks of Trafalgar
> See'st thou the red wave strew'd afar;
> See'st thou again thy banners low;
> Again, again thy warrior's bleed?' &c. &c.

When Mr. Rhodes empties his common-place book again, if he is more cautious in his selection, we hope to be able to welcome him with smiles.

ART. 19.—*Catch him who can! a Musical Farce in two Acts, performed with distinguished Success at the Theatre Royal, Haymarket; written by Theodore Edward Hook, Author of the Soldier's Return, Invisible Girl, &c. the Music by Mr. Hook, sen.* 8vo. 1s. 6d. Baldwin. 1806.

AS possessing the power of raising a momentary laugh, the present farce is superior to any of the author's former productions. Why he has given it the title of 'Catch him who can,' we are unable to conjecture. Puns, black cloaks, and billets-doux, with the usual accompaniment of Spanish intricacy, are the sole ingredients of this farce, which has been performed with the *distinguished success* of about a dozen nights.

ART. 20.—*The Invisible Girl, a Piece in one Act, as performed at the Theatre Royal, Drury Lane. Written by Theodore Edward Hook, Author of the Soldier's Return.* 8vo. 1s. 6d. Baldwin. 1806.

THIS production is of a singular and novel description; the characters introduced are eight in number, of whom only one opens his mouth through the whole piece. This loquacious hero is called All-Clack, and is represented by Bannister, to whose versatility of talent the author is principally indebted for his success. He shewed that he possessed a happy memory: had he paused a moment for the prompter, the piece had been lost. Mr. Hook took his idea of this piece from a French monologue, called 'Le Babillard,' but the substance is of English growth, and that none of the choicest.

MEDICINE.

ART. 21.—*Remarks on the ineffective State of the Practice of Physic in Great Britain; with Proposals for its future Regulation and Improvement, and the Resolutions of the Members of the Benevolent Medical Society of Lincolnshire. By Edward Harrison, M.D. President of that Society, F.R. A.S. Ed.; of the Medical Society of London, &c.* 8vo. London. 1806.

IT appears from the resolutions and statements contained in the tract before us, that a society of medical persons has been recently constituted in Lincolnshire for the purpose of ascertaining the actual state of the practice of medicine in that county, by which the public may form some estimate of its general condition, and of the necessity of devising means for its improvement. The society has received the sanction of the members of the county, who are described as its trustees, and is honoured by the patronage of Sir Joseph Banks, a name eminently calculated to recommend its utility. The resolutions are accompanied by an address to the public, explaining the nature and views of the institution, with prefatory remarks, illustrative of the same topics, in which the writer expatiates on the total incompetence so frequent in all departments of the profession, and having pointed to its obvious causes, infers the expedience of certain restrictions suggested by the society, which might authorize a hope of their complete though gradual extinction.

It results from the statements here made, to which persons of the most limited observation will scarcely withhold their assent, that we are not less subject to credulity, nor less exposed to the delusions of imposture than our ancestors, whom it was thought requisite to protect by severe laws, designed to guard the limits of the medical art from all incroachment. We do not pretend to assert that the skill employed in framing these laws equalled the judgment of their design; some of them have become obsolete from the mere revolution of time and the change of manners, others perhaps from the negligence of those who should have enforced them. We perceive no reason why the itinerant quack, who, to provide a ready market for his drugs, exhibits his merry-andrew for the diversion of the multitude, should not *himself* be compelled, in conformity with ancient usage, to exhibit in his own person, the yet more ludicrous and infinitely more edifying spectacle, which is described in the passage from Stowe quoted in the present tract. In respect to a point of more importance, we are by no means disposed to recommend a revival of those laws which refer the sufficiency of the medical candidate to the judgment of his diocesan, nor do we think the episcopal authority would derive much weight or credit from the exercise of this function. The laws that still remain in force, which no one will deny to be useful as far as they extend, being local and partial, and in fact principally confined to the metropolis, it is reasonable to ask, why the kingdom in general should be destitute of similar protection?

It is not the allegations made in this pamphlet, though sanctioned by the most respectable authority and by the detailed results of recent and accurate inquiry, but the dictates of common experience and common sense, that evince the propriety of adopting some legal check to the usurpations of ignorance on a function so important to society. Can it be supposed that, in this aspiring age, unqualified persons will not eagerly intrude into all branches of the profession, the subordinate ones more particularly, where the risque of detection is small, whilst there exists no legal authority for examining the validity of their pretensions?——Impressed with these sentiments, we heartily wish the author success in the prosecution of a work, which he seems to have conducted with much judgment, and with a zeal suitable to the extensive benefits likely to result from it. He has wisely omitted to enter into any very detailed plan of the mode in which his purpose may be carried into effect. He might thus have given room for objections to the prejudice of his general design. It is sufficiently obvious that effectual means may be readily devised for its accomplishment; but the first and most requisite step is, that the nature and extent of the evil should be ascertained, its causes explained, and the leading measures necessary to remove it pointed out.

Art. 22.—*A Dissertation on Ischias: or, the Disease of the Hip Joint, commonly called a Hip Case, and on the Use of the Bath Waters as a Remedy in this Complaint. By W. Falconer, M.D. F.R.S.* Cadell *and* Davies. 1805.

THE object of this dissertation is to recommend the use of warm bathing in this obstinate, lingering, and often fatal affection. A close and copious history of the disease is prefixed, with the satisfactory explanation of varieties, which are observed in the symptoms, founded on the anatomical structure of the diseased parts. Dr. Falconer has found, that the permanent application of cold to the part is the most common assignable cause of this complaint. Blows, falls, over-exercises, and strains, likewise produce it.

The method of cure adopted in the Bath hospital consists principally in the use of the warm bath of the temperature of 105°, twice or thrice a week: after bathing a few times, they pump upon the affected part, on the days on which the bath is not used. Collateral aids are not neglected. From a table of the patients admitted during four years, Dr. F. concludes, that nearly 1 in 4.1553 were cured; 1 in 2.54 were much better; and 1 in 3.74 received some benefit. This, however, is viewing the subject in the most favourable light, as a large proportion of patients are entirely excluded from the account, having been deemed improper subjects for the trial. The utility of the practice is, notwithstanding, made sufficiently probable.

ART. 23.—*Observations and Experiments on the Digestive Powers of the Bile in Animals. By Eaglesfield Smith.* 8vo. Longman. 1805.

IT is attempted in this dissertation to prove that the bile is the menstruum by which digestion and the formation of chyle are produced, and that the gastric juice does not possess any digestive power whatever. The experiments adduced in support of this hypothesis are very few, and not very satisfactory: of observations there is an abundance, but they are badly arranged, and distorted to suit the purpose of the writer. The point in dispute is a question more of words than of fact. It seems placed beyond a doubt, that the food undergoes a complete solution in the stomach, in the effecting of which the bile is not concerned. If Mr. Smith chooses to refuse to apply the term *digestion* to this process, he uses the word in a sense different from the physiologists. That bile is necessary to the formation of chyle, which this author calls digestion, is also very probable, but we cannot find that he has thrown any new light on the subject.

POLITICS.

ART. 24—*A Letter to Mr. Cobbett on his Opinions respecting the Slave Trade. By Thomas Clarke, A.M. Prebendary of Hereford.* 8vo. Hatchard. 1806.

SO much has been already said and written on the subject of the slave trade, as an abstract question of justice and humanity, that nothing, we conceive, but the powerful operation of self-interest can produce a vote or argument in favour of its continuance.

The reverend author of this pamphlet loses his labour in supporting general principles which to every unbiassed understanding bring home irresistible conviction. The legislature has lately recorded its solemn judgment in favour of the total abolition of this disgraceful traffic; and we should now recommend to the friends of this most desirable event, to abstain from every thing which may tend to irritate and provoke unnecessary discussion upon the general question, and to turn their attention to those minute and practical details, which can alone be useful, and which demand strict regard so as to carry the measure into effect with the least possible inj[ury] to those, whose personal interests are materially affected by the decision.

ART. 25.—*Observations on the Character and present State of the Military Force of Great Britain.* 8vo. Scatcherd. 1806.

THIS is a well written pamphlet in favour of some of the general military measures which have been brought forward by the present administration; but like most productions which come from the pen

of a partisan, there is a want of liberality and an unnecessary asperity in the management of the argument. Let the superiority which is due be ascribed to the regular forces, but let the militia and volunteers be still permitted to occupy their proper places, without being subjected to ridicule and unmerited indignity. Every man who makes an exertion, or submits to any privation whatever for the sake of his country, deserves respect and attention. The language of temperance and conciliation can alone give the most useful direction to the general efforts of the community; while a contrary procedure will throw serious obstacles in the way of any and every measure, however well calculated to promote the efficient strength of the military force of the country.

NOVEL.

ART. 26.—*The Mysterious Freebooter, or the Days of Queen Bess: A Romance. By Francis Lathom, Author of 'Men and Manners,' &c. 4 Vols. 12mo.* Lane. 1806.

STIMULATED, we presume, by the applause which he obtained for his 'Impenetrable Secret,' which appeared some months ago, Mr. Lathom has speedily recovered the elasticity of his mind, and returned to the charge in an ancient romance; and a spirited charge it must be confessed to be; for, where he fails to command our approbation, he generally seizes our attention. He has faults which we cannot but loudly condemn, yet he has merits which induce us to read. His plot is various, and not complicated; the incidents that compose it are generally natural and simple. Its principal error, and that is a grievous one, is its prolixity; a most soporific effect being produced by the long reference to preceding events, which occupies almost the whole of the first volume, and by the story of Mabel Monteith, which has little relation to the principal affair. We cannot help observing therefore that this work might have been with great advantage reduced into the compass of two or, at most three volumes, for if a great book of any kind be a great evil, how immense a mischief is a great novel! Our author has certainly the principal art of a novel writer, the knack of exciting interest; but scarcely any interest can be strong enough to prop, upon its own single basis, four long volumes. We say on its own single basis, because Mr. Lathom has most disdainfully rejected all assistance from grammar, style, and harmonious construction. And yet, when we had finished the work, we forgot our displeasure at the errors of the composition, in our regret that the story was concluded.

POETRY.

ART. 27.—*Poems on various Subjects: dedicated, by Permission, to the Right Hon. Countess of Essex. By Henrietta Harris. 12mo.* Walker. 1806.

WE are under considerable alarm whenever the productions of a

fair author come into our hands, lest our critical integrity should compel us to withhold those praises, which gallantry would so strongly prompt us to bestow: yet scarcely a month elapses without our feelings undergoing this painful trial; and the result of long-continued experience is a wish, that the beautiful part of the creation would refrain from cultivating the Muses, and confine their attention exclusively to the Graces.

The present authoress ingenuously confesses that she should be afraid to appear before the public, were she not conscious that 'the smiles of the Countess of Essex, like the sun in meridian splendour, would allay those storms which ill-nature or the critic might raise to overwhelm it.' We are complimented by her acknowledgment that she is afraid of us, and that nothing but the smile of a lady, and that lady a countess could dispel the effects of our awe-commanding pen.

Mrs. Harris, moreover, disowns all desire of fame, and publishes her work from quite a new motive, 'the fond allurement of exciting a smile on the cheek of beauty and candour.' A part of this compliment we take to ourselves, for though we do not insist on our pretensions to personal beauty, we strongly enforce our claim to the praise of candour; and the authoress has certainly succeeded in making us smile, particularly at her dedication to Lady Essex, a composition which is so perfectly *sui generis*, that we shall indulge our readers with the whole of it:

'Energies of the purest gratitude agitate my bosom, while I am acknowledging to the world the high consideration I entertain of your ladyship's condescension, in permitting your illustrious name to appear as a fostering guardian to the following poems.—Fears would deter me from launching my little adventure on the tempestuous ocean of public opinion, were I not conscious your ladyship's smiles, like the sun in meridian splendour, would allay those storms which ill-nature or the critic might raise to overwhelm it in the waves of popular disapprobation. Disowning the ambition of celebrity, and assuring your ladyship that the voice of friendship and fond allurement of exciting a smile on the cheek of beauty and candour, have been the innocent motives of attracting public notice, I flatter myself I may modestly hope, my feeble efforts are not altogether unworthy your ladyship's favour. Your virtues, talents, and benevolence, are subjects already trite with the public: what remains for my gratitude to express? When the cottage echoes as a song of contentment, the name of Essex—when the domestic knows no command but smiles—when the tenant, protected and supported in his industry, loses the landlord in his benefactor—when the nobles, honoured as visitants under the splendid roof of Essex, recal, in its happiness and plenty, the hospitality of ancient times—praises would be shades to such living monuments of grandeur! The illustrious house of Essex, that gilds the British annals with the brightest examples of wisdom, valour, and public virtue, awes my mind with a due sense of its inequality to dictate tributes worthy of acceptation. To your ladyship's goodness I must fly for refuge; that bo-

som, which expands to the small as to the great, will descend to guess those better feelings which struggle for utterance in the breast

'Of your ladyship's
'Most devoted, obedient, and grateful humble servant,
HENRIETTA HARRIS.

'*Chapel Hill, Lidney, Glocestershire.*'

Such a studied piece of absurd and fulsome flattery it would not be easy to rival. And as its servility, joined to the affectation of its style, will doubtless prejudice our readers, as it did us, against the writer, we shall think it our duty to give them a specimen of her compositions in metre. As a writer of verse, and particularly of blank verse, her faults are numerous; and though we occasionally meet passages of a superior nature, they are, like the Oases of the desert, thinly scattered, and of inconsiderable magnitude. Still we give it as our opinion that she possesses powers, which, with more extensive learning, and a more cultivated taste, might have entitled her to lasting fame.

The following verses are on the Royal Humane Society:

'Hail, institution, boundless and divine!
What deeds of love and charity are thine!
Sure Britain's isles a tenfold blessing claim,
Whose active mercies wide extend her fame:
See, smiling Pity bids yon pile* to rise,
That guards the wand'rer from inclement skies.
Again she points where cradled in repose,
The orphan smiles unconscious of its woes.
Here,† when compell'd by want, or urg'd by shame,
The hapless mother shall forego her claim;
Secure she yields the object of her care,
And joins a parent's to a nation's pray'r.
And view where fallen virtue may retreat,
Where lowly penitence has fix'd her seat!‡
Here, shelter'd from the world's unpitying scorn,
Shall trembling hope and mild religion dawn;
Here the fair victim of deceit and guile
Shall learn from soft humanity to smile:
Accepted penitence shall peace restore,
And the frail wand'rer learn to "sin no more."
Again Compassion turns her tearful eye,
And points where yonder dome § ascends on high.
O hail, blest charity, whose hand bestows
This safe asylum for the worst of woes!
Where the poor maniac soothing pity finds,
And reason's wounds compassion gently binds:

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* Poor Houses. † Foundling Hospital. ‡ Magdalen. § Bedlam.

Here view ambition, on his straw-wove bed,
Plat regal diadems t' adorn his head,
While the fair victim of a lover's vows
Weaves willow garlands to entwine her brows!
Here, while protected from the public gaze,
The voice of sympathy shall cheer thy days!'

ART. 28.—*A Tribute to the Memory of the Right Hon. W. Pitt, with an Essay on his Character and Endowments. By Thomas Kirby. Dedicated, by Permission, to the Right Hon. Lord Hawkesbury.* 8vo. Stockdale, 1806.

THE instance is not on record, where Mr. Pitt, during the whole course of his long administration, shewed himself the friend of genius, or the patron of literature. We cannot, therefore, pity him at being insulted with a dirge like this.

ART. 29.—*Poems, chiefly descriptive of the softer and more delicate Sensations and Emotions of the Heart; original and translated; or imitated from the Works of Gesner. By Robert Fellowes, A.M.* 12mo. Mawman. 1806.

MR. Fellowes now for the first time makes his appearance in verse. The fame which he has deservedly acquired as a moral writer, will doubtless attract the curiosity and attention of the public towards his poetical efforts.

MISCELLANIES.

ART. 30.—*A compendious Report of the Trial of Henry Viscount Melville, upon the Impeachment of the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled, for High Crimes and Misdemeanors.* 8vo. Asperne. 1806.

AS the late decision in the court of Chancery has prohibited the sale of this edition of Mr. Asperne's, along with every other account of the late trial of Lord Melville, till the publication of that by Mr. Gurney, under the immediate auspices of the House of Lords, we shall for the present decline all observations upon the subject.

ART. 31.—*A Letter to Lord Porchester on the present degraded State of the English Church.* 8vo. Bell. 1806.

THE writer of this pamphlet is of opinion, that a systematic plan for the degradation of the clergy has been formed in the act which excludes them from a seat in the House of Commons, and in the act enforcing residence. His arguments in defence of their right of sitting as representatives will not easily be answered by their opponents: with respect to the late act for imposing residence, it is said 'already

to have had an extensive effect on the students in both our universities. A large portion of those, who were previously intended for the ecclesiastical profession, have shrunk back with disgust at the disgraceful manacles which they have seen forged for its votaries.'— This is indeed a melancholy truth, and a few years will perhaps experimentally establish the imprudence of this new regulation, unless, as the author seems to expect, the present ministry interfere in behalf of the insulted and injured clergy. N. B. This pamphlet concludes with a compliment to Lord Erskine, on his possessing the hardihood of appearing, when divested of his superior duties, in the unimposing and ungrotesque character of a gentleman and a man of fashion, i. e. the chancellor puts his wig on the block and wears his own hair, which example the author recommends to the imitation of the archbishops and bishops of the united kingdoms, and hopes that the time is not far distant, when they will be received with due respect at St James's without this negative ornament.

ART. 32.—*A new and easy Introduction to the Hebrew Language, upon the Plan of Grammar in general. Designed to increase and promote the Study of that Language, by facilitating the Acquirement of its Principles upon a Plan which in no Work of the Kind has been hitherto adopted. By the Rev. James Williams Newton, M. A. Minor Canon of the Cathedral Church of Norwich.* 8vo. Longman. 1805.

THE importance of the Hebrew tongue, as that language in which the Old Testament was originally written, is universally admitted; and it is proportionably to be lamented, that the knowledge of this language is confined to so small a number of readers in a literary age. One great cause of this deficiency is, the labour which has attended the acquisition of the language from the injudicious construction of all Hebrew grammars: great as is the merit and ingenuity of the learned writers on that subject, there are considerable difficulties in their systems; and those difficulties the author of this new system has endeavoured to obviate,

1st. By omitting the points, which encumber and perplex the mind of the learner.

2dly, By rejecting various technical terms found only in Hebrew grammars, which create equal inconvenience. And

3dly, By introducing the different voices, the various kinds of verbs, with such moods and other terms as are used by grammarians in general, in the place of forming a single verb by seven conjugations, &c.

From this sketch of the author's plan, it will be seen that the work will be of service in facilitating the acquirement of Hebrew to those who have learned, or are learning, the grammars of other languages.

ART. 33.—*The History of England, for the Use of Schools and young Persons, by Edward Baldwin, Esq. Author of Fables, ancient and modern; with thirty-two Heads of the Kings, engraved on Copper-plate, and a striking Representation of an ancient Tournament.* 12*mo.* Hodgkins. 1806.

WE had occasion, not long ago, to recommend to the notice of our readers the fables of Mr. Baldwin; and we are happy in again having it in our power to introduce him as the compiler of history for the use of young persons. The present work is well calculated for this purpose; being an epitome of the principal events of the English annals; to which an appendix is subjoined, of the ages of literature, literary institutions, public buildings, battles, sieges, authors and their works, &c. The only objections we make to this volume are the great price, which we suppose arises from the engravings, and the use of words with the meaning of which a child cannot be supposed to be acquainted, such as 'the court of Elizabeth was exceedingly refined, and the *Platonic* and *romantic* ideas she cultivated, made it still more so.' Such words indeed do but seldom occur, yet they ought not to occur at all. In all elementary works, the reader should be supposed previously ignorant of the subject discussed; writers of this description are too apt to forget this necessary precaution, and Mr. Baldwin in the case before us seems to have nodded a little.

ART. 34.—*Stenography, or a new System of Short Hand, included in a single Page, and illustrated by eleven Engravings. By G. Nicholson.* 12*mo.* 4*s.* Symonds. 1806.

MEDICINE is not the only science in which a system of quackery prevails: we have patent coffins, patent water-proof coats, hats, and shoes, patent razors, and patent candles; all of which articles, according to the advertisements of their respective proprietors, possess a decided superiority over those of their brother tradesmen. Among the teachers of stenography similar pretensions are resorted to, and each professor puffs himself off at the expence of former claimants. Mr. Nicholson, in order to recommend his plan, has recourse to this mode of depreciation; and his object is to supersede the popular work of Dr. Mavor. 'That an impartial decision may be formed respecting the present plan of short hand,' says Mr. Nicholson, 'let the same number of letters which we shall employ be written according to any system to which the reader is most partial; taking into the account the number of simple strokes in each word; reckoning a dot as two strokes, to which it is equal, and one for taking off the pen after having formed a preposition or added a termination: the aggregate will readily determine the superiority: from which equitable decision the author is willing to meet approbation or censure.' He then gives an example of his own and of Mavor's system in the Lord's prayer, and he appears to have a superiority over Dr. M. by twenty-three strokes. But this is not a fair way of deciding the

question, whatever Mr. Nicholson may think of it; the question is, can the method proposed by him *teach* others the art of writing short-hand in a less time or with greater dispatch? To this we reply in the negative; and for this reason, because he has studied brevity too much. Stenography, like common writing, must be taught, first by accurately delineating the characters, then by joining the vowels to the consonants and the consonants to the vowels: all rules and examples of this nature are however utterly disregarded by Mr. Nicholson; and 'though his esteemed brother and friend' may comprehend his system, no one else will be able to derive the least benefit from it; besides, if the matter of his book did not deter students from the cultivation of his scheme, the price of four shillings for 56 pages would certainly have that effect. Dr. Mavor indeed has the conscience to demand a guinea for his performance: but we would recommend a work much cheaper than either, and which consists entirely of engravings, the Stenography of Prosser; whose system is at once so clear and yet so concise, that it requires only to be more generally known, to be universally adopted. Such, however, are the eccentricities of the author, that he takes very little pains to circulate it.

ART. 35.—*A new and easy Guide to the Pronunciation and Spelling of the French Language: to which are added, Lessons on Etymology and Analogy; Also, a short and plain Introduction to the French Grammar, the Conjugation of Verbs in all their various Moods and Tenses: together with an English Index, to assist the Pupils. By Mr. Tocquot, M. A. Author of the Latin Scholar's Guide, &c. &c.* 8vo. Law. 1806.

IN French spelling books it has been customary to begin with monosyllables immediately after the alphabet; but as no rule can be laid down sufficiently correct to ascertain their right pronunciation, Mr. Tocquot has adopted a new plan in his 'Guide', viz. 'that of beginning with words which are pronounced as they are written, according to the sound given to each letter in the alphabet. The sounds are so accurately arranged in series, that it will only be necessary for the teacher to pronounce one word of each series, and the learner will easily read alone the remainder, notwithstanding the variation in the spelling.' Thanks perhaps are due to Mr. T. for his endeavours to facilitate instruction; but we would ask him if he has ever met with children, learning to *spell*, who have been able to translate French into English? As we are confident he would answer in the negative, why has he troubled the scholar with notes and references written in the French language?

ART. 36.—*Memoirs of the Rise and Progress of the Royal Navy. By Charles Derrick, Esq. of the Navy Office.* 4to. Blacks *and* Parry. 1806.

THESE memoirs commence from the reign of Henry VII., before whose time there was, strictly speaking, no royal navy. The prin

cipal object of the author has been to shew the state of the navy, as to the number, tonnage, &c. of the several classes of the ships and vessels, at different periods; at what periods the naval force was promoted, neglected, or at least not augmented, and the times at which improvements in ship-building were introduced. In all these points Mr. Derrick, as far as we are able to judge, is sufficiently accurate. That our readers may see the amazing increase of our naval force during the reign of his present majesty, we shall lay before them the number of ships, &c. on his accession in 1760, and their amount at the commencement of the year 1805.

October 1760, the navy consisted of 127 ships of the line, and 285 vessels of 50 guns and under, amounting in all to 412.

In January 1805—ships of the line -	175
Of 56 guns and under	774
Total - -	949

ART. 37.—*Hints for the Security of the established Church. Humbly addressed to his Grace the Archbishop of Canterbury.* 8vo. Hatchard, 1806.

THESE 'Hints' propose certain regulations of the toleration act, which might check that spirit of indiscriminate schism, which now threatens the establishment; they also contain arguments enforcing the stricter residence of the parochial clergy. As we are decidedly adverse to the general tenor of that act of parliament, which has been lately enacted respecting non-residence, nothing advanced by the present writer has tended to remove our objections: but we entirely coincide in opinion with him respecting the necessity of revising the toleration act. Itinerant preachers, 'who go about to form, to seduce, to trepan a congregation, as an object of private convenience and profit; who make the act, which yields them a licence to preach, not, as it was intended, a relief to tender consciences, but a means of estrangement and seduction from the established church,' might thereby be restrained, and the discourses delivered in the chapels of the dissenter, instead of a ridiculous and fanatical jargon, might become respectable and edifying. Who does not feel indignant when he sees the pulpit usurped by a menial servant, exclaiming, 'I defy all the devils in hell to contradict me in this, that I am a teacher sent from God—I never had two pennyworth of learning in all my life; my knowledge comes from God.' This enthusiast, as the writer testifies, was a licensed teacher under the toleration act: and this single fact, if no more could be adduced, points out the necessity of an early revision by the legislature.

ART. 38.—*The Looking Glass. A true History of the early Years of an Artist; calculated to awaken the Emulation of young Persons of both Sexes, in the Pursuit of every laudable Attainment, parti-*

cularly in the Cultivation of the Fine Arts. By Theophilus Marcliffe. 12mo. 1s. Hodgkins. 1805.

IN this little history the young reader will meet with much to amuse his fancy and interest his feelings, and at the same time to excite his emulation.

ART. 39.—*The Christian Teacher; a Religious Spelling Book, containing a great Variety of Spelling, Rules for good Reading, a concise Grammar, reading Lessons in Prose and Verse. By the Rev. T. Harper, Teacher of the English Language. 2d Edition, corrected and enlarged.* 8vo. Williams *and* Smith.

THE principal novelty of this spelling book is an alphabet with cuts, designed to impress on the child's memory various interesting passages of scripture.

ART. 40.—*The Golden Centenary, or Sequel to the Sketch of the Denominations of the Christian World: being One Hundred Testimonies in Behalf of Candour, Peace, and Unanimity, by Divines of the Church of England, of the Kirk of Scotland, and among the Protestant Dissenters. To which are prefixed, two Essays, the one on the Right of private Judgment in Matters of Religion, the other on the Dignity and Importance of the New Commandment. With an Appendix, containing Pieces of Poetry illustrative of the Genius of Christianity. By John Evans, A. M. Master of a Seminary for a limited Number of Pupils, Pullin's Row, Islington. 3d Edition, with Improvements.* 8vo. Symonds. 1806.

'THE Sketch of the Denominations of the Christian World,' which states the opinions by which the various sects of christianity are distinguished, has been so favourably received by the public, as to induce the author to bring together and concentrate into one focus, the testimonies of certain respectable protestant writers in behalf of the rational and pacific spirit of the gospel of Jesus Christ. These selections have been made with judgment, and impress upon the mind of the reader the great utility of moderation in theological controversies.

ART. 41.—*Remarks on the Observations made on the Discipline of the Quakers by the Monthly Reviewers in their Examination of William Rathbone's Narrative and Memoir. With a Postscript on the Critical Reviewers' Notice of the Memoir.* Philips *and* Fardon.

THE Monthly Reviewers, it should seem, in their observations on Mr. Rathbone's Memoir, have accused the society of Quakers of manifesting an intolerant and persecuting disposition, in their conduct towards some who dissented from it in religious principles and practice. To do away this charge, is the object of the present pamphlet. As it is quite inconsistent with our notions of propriety to interfere with the disputes of other journals, we merely make the

above statements without entering into the arguments on either side, and leave the decision to those who think it sufficiently important to attend to it.

The author was also much dissatisfied with our own notice of the above-mentioned 'Memoir.' He has added a short postscript on the subject, of which we quote the principal part, and our readers will doubtless agree with us, that it is neither remarkable for caustic satire, nor weighty argumentation.

'There is only one part of their (the Critical Reviewers') remarks on which it seems proper particularly to animadvert, lest it should mislead the public mind. This is their frequently repeated reflections on the Quakers for the diminution of their numbers. What opportunity of information on this subject these reviewers may have, I cannot say, but this I know, that it is a point, so far as relates to the society in Great Britain, on which the Quakers themselves are not agreed. In some places they increase, and in others they decrease: but supposing that, on the whole, there is some diminution of their numbers in this country, the reverse is undoubtedly the case in America: and, on the whole, the society may be considered as increasing.

'This reflection, however, comes with no good grace from the Critical Reviewers, if they are, as is supposed, members of the church of England; the diminution of whose congregations, and the increase of those of dissenters, are frequent subjects of observation, and even of lamentation by the friends of the church. Were the same discipline exercised in that church, as is among the Quakers, in cases of infidelity and immorality, it is probable its numbers would be still more diminished. These remarks are not intended as any reflection on the church of England; but to show the incongruity of the Critical Reviewers. The writer is sensible that numbers afford no test for truth; "Strait is the gate, and narrow is the way which leadeth unto life, and *few* there be that find it."'

ART. 42.—*Life of Lady Jane Grey, and of Lord Guildford Dudley her Husband. By Theophilus Marcliffe.* 12mo. 1s. Hodgkins, 1806.

LADY Jane Grey is the most perfect model of a meritorious young female to be found in history; her example therefore is the fittest possible to be held up to the fairest half of the rising generation. Her story is tragical; it is adapted on that account to interest the affections, and to soften the heart. In addition to these advantages, it may serve to stimulate the juvenile reader to the study of English history. The present work will not fail to produce this effect; being written in an easy and familiar style, and well adapted for young persons. We have therefore no hesitation in recommending it to their patronage.